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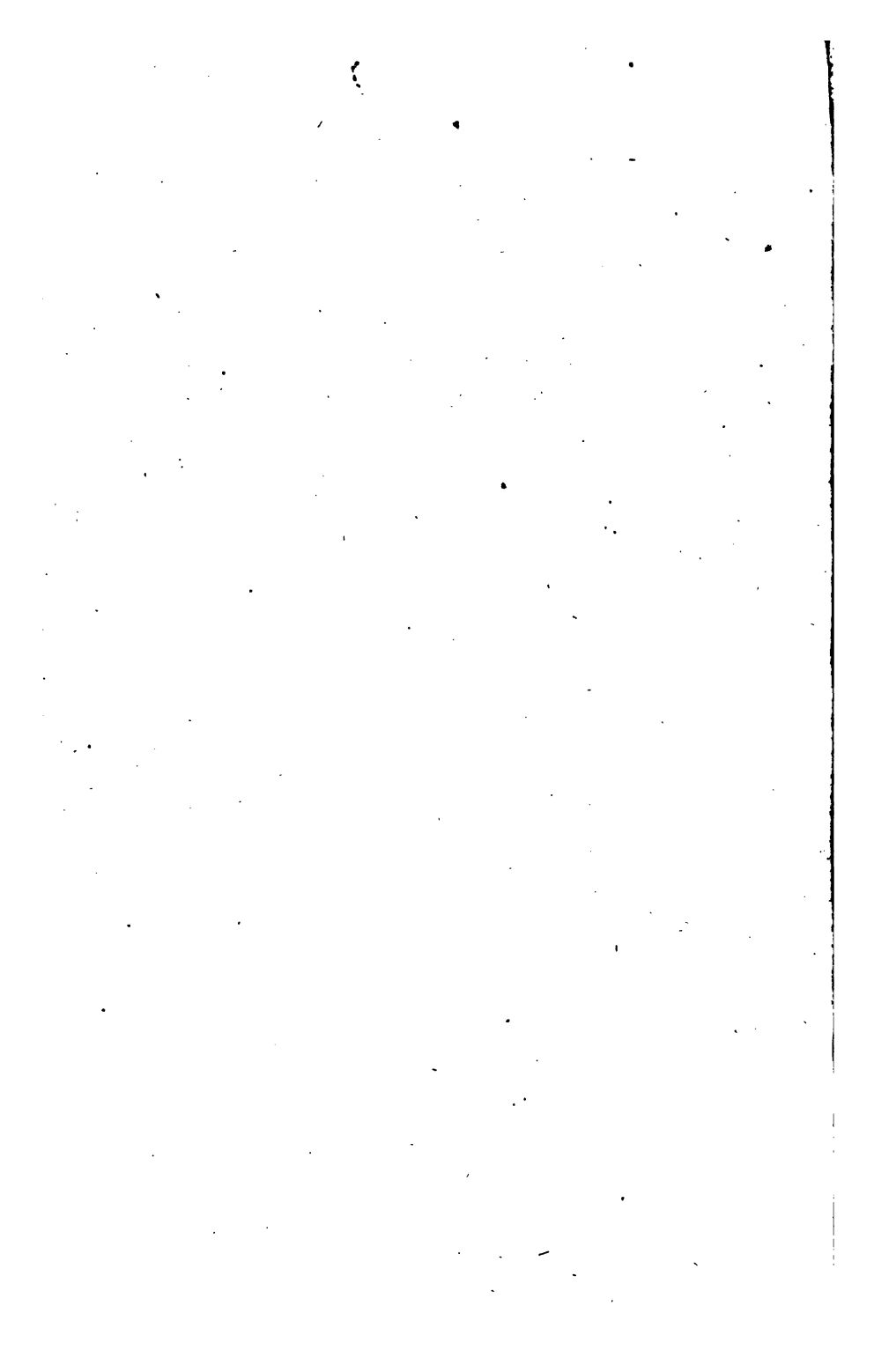
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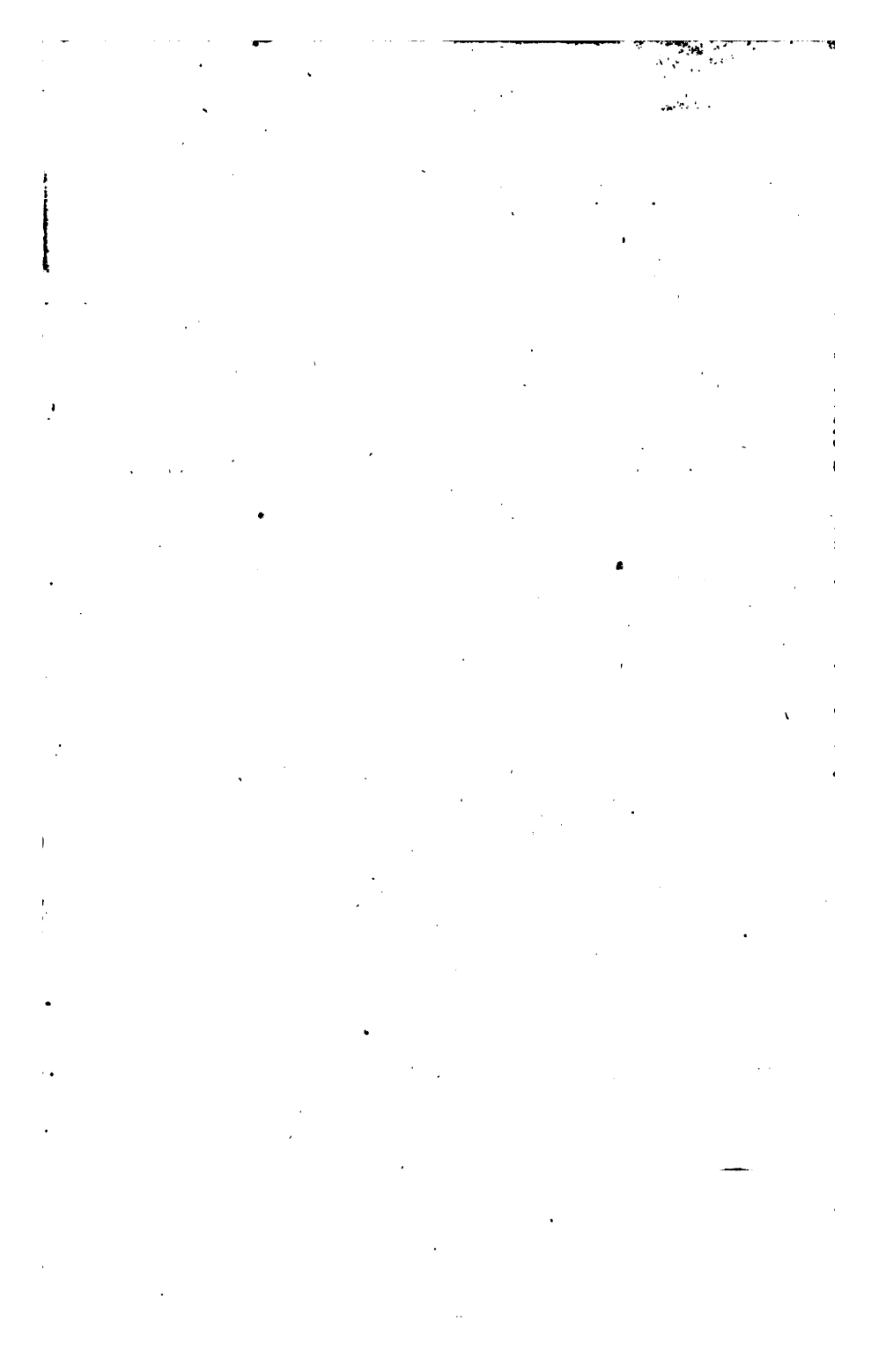
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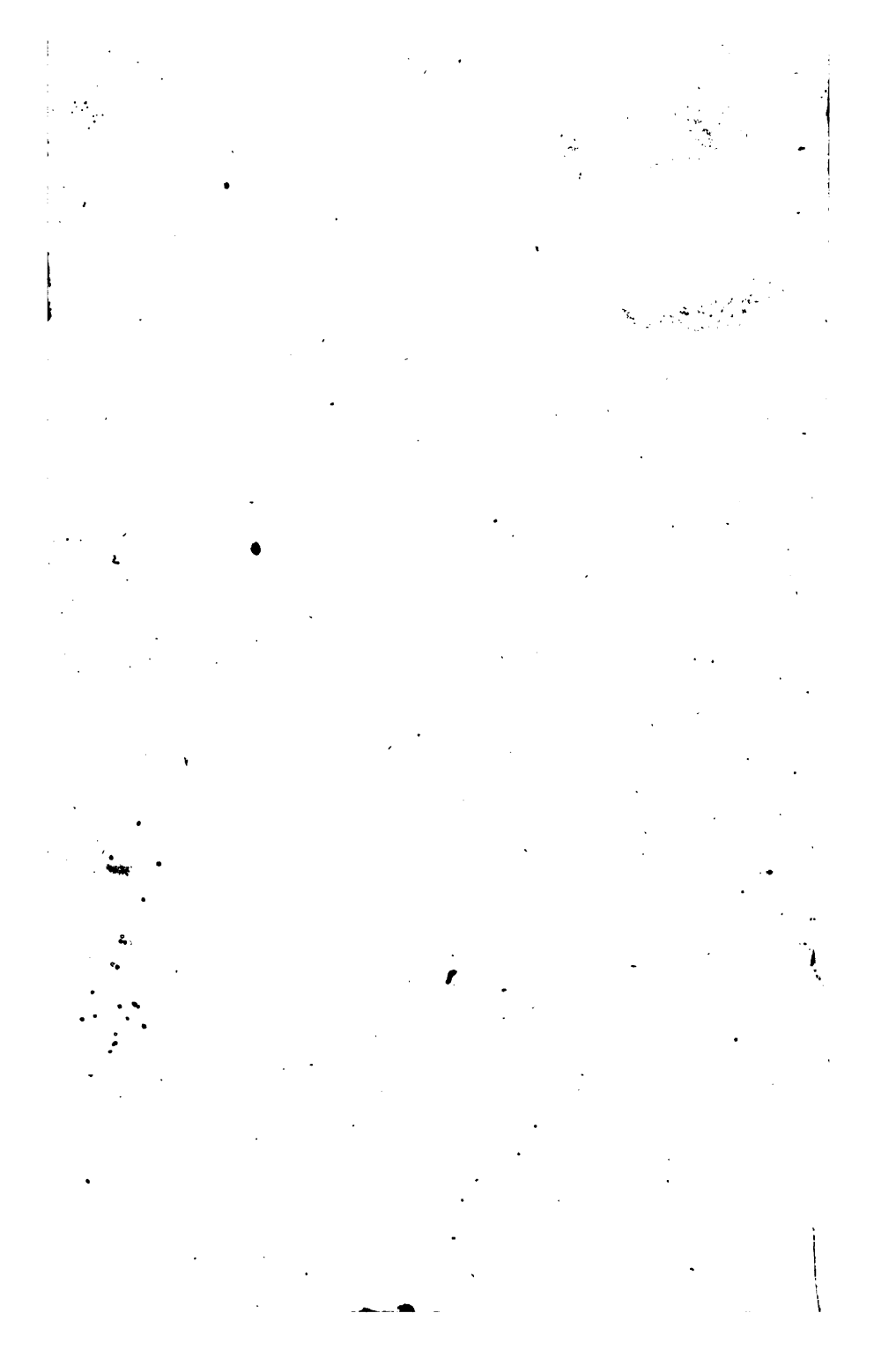
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A  
K E Y

TO THE

OLD TESTAMENT

MARY HALL, OXFORD

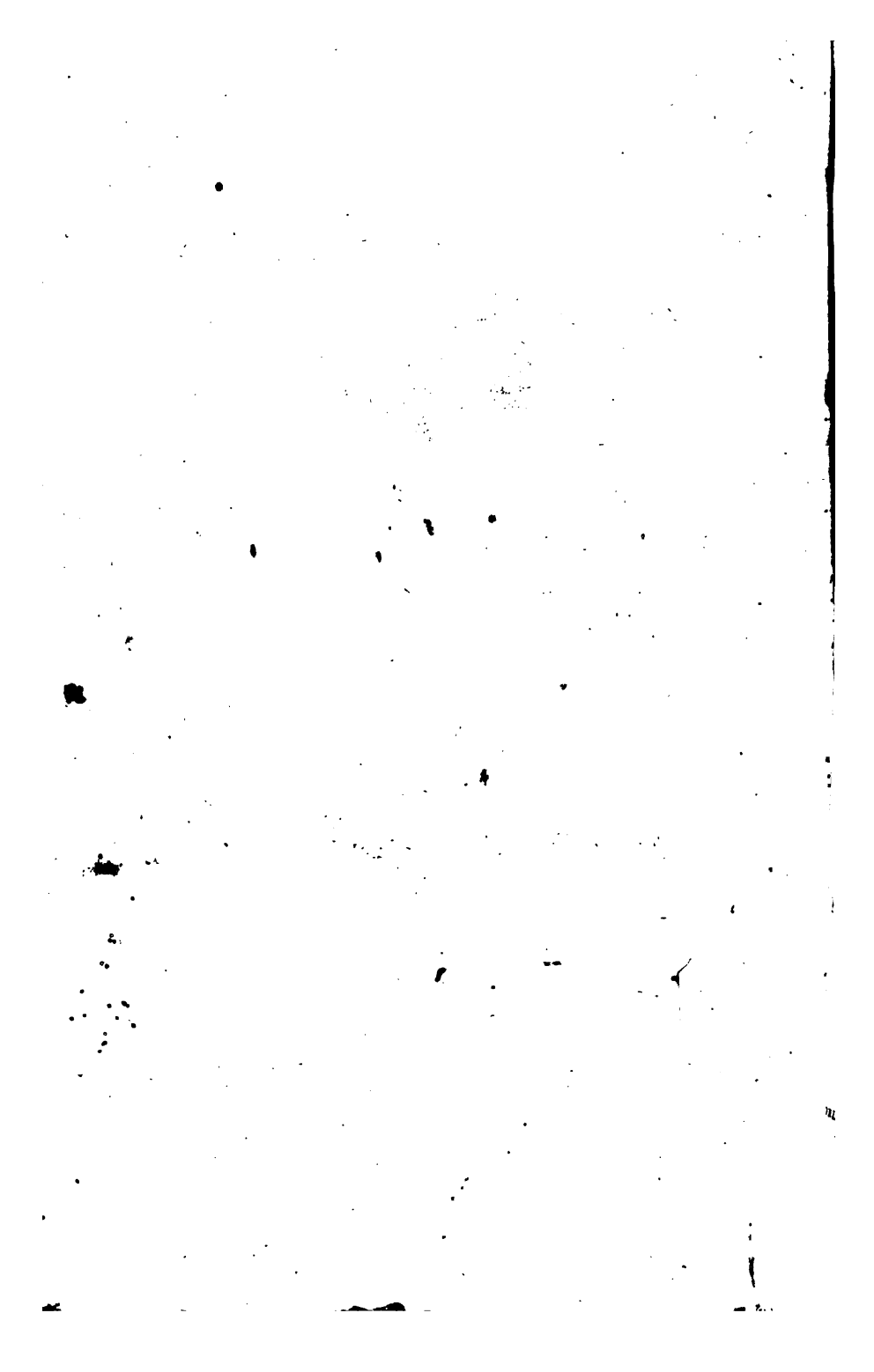
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1792.



A  
K E Y  
TO THE  
OLD TESTAMENT  
AND  
A P O C R Y P H A:

IN WHICH IS GIVEN  
AN ACCOUNT  
OF THEIR  
SEVERAL BOOKS,  
THEIR CONTENTS, AND AUTHORS;

AND  
OF THE TIMES IN WHICH THEY WERE  
RESPECTIVELY WRITTEN.

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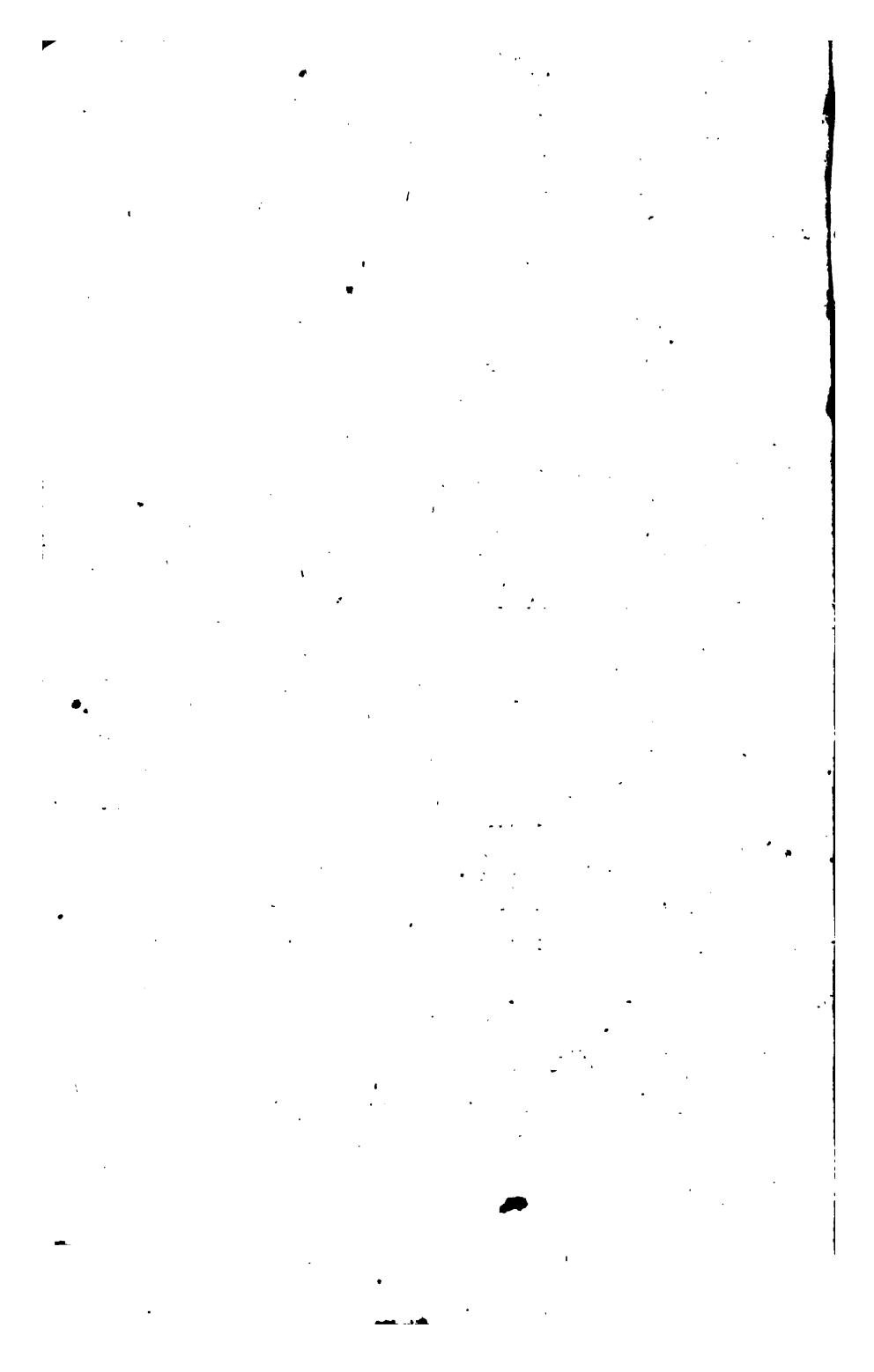
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REV. ROBERT GRAY, A. M.  
LATE OF ST. MARY HALL, OXFORD.

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14 July 17-RBQ.

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## P R E F A C E.

**T**HE useful Key to the New Testament published by Doctor Percy, Bishop of Dromore, first suggested the idea of the present work. It was apprehended that a similar assistant to the perusal of the Old Testament, would prove equally convenient to those who have neither leisure nor opportunities to consult larger publications, for scattered information. A difference in the character of the books here treated of, has compelled the Editor to adopt a more diffuse and discursive

Recd. M. M. 7-6-39

A                      curfive

curfivè method of conducting his fubject than that followed by the learned Bifhop. The uncertainty of the dates and authors of fome books, the objections to opinions generally eftablifhed, and the mixed character, and mifcellaneous contents of the works confidered, have neceffarily occafioned complicate and extended difcuffions.

The Editor was defirous of exhibiting in one point of view, the probable period of each book, the character and defign of its author, and the proofs of, or objections to its infpiration. He wifhed to prefent the Reader with a general idea of the refpective importance of each, of its intrinsic pretentions, and external fancies, and to furnifh, in a compendious defcription, whatever might contribute to illuftrate its hiftory and contents. This the Editor has done in a manner as concise as poffible, confidering it confiftent with his plan to prefix general informations and remarks as introductory, and feparately to examine fuch queftions as were immediately connected with the fcope of the individual book. He judged it improper to deliver opinions without  
ftating



stating the reasons on which they were founded, or to adopt decisions on disputed or doubtful points, without producing, at least, the most important objections that might be urged against them, lest the Reader should be led to decide on partial grounds.

Since the books often contain passages of obscure interpretation, and doubtful import, as likewise dates, names, and other particulars, upon the explanation of which their character for antiquity and authority must, in some measure rest, it was impossible sometimes to avoid critical and chronological questions. In consequence of these, the notes have been increased in number and extent, beyond what was at first intended. The Reader, will, however, hereby be saved the trouble of referring to commentators; or, if unwilling to acquiesce in the decision adopted, he may readily find the foundation and authorities on which it was established.

As the inspiration of the canonical books was to be proved, it was often requisite to point out the accomplishment  
of

of prophecy, which, therefore, the Editor has done, in the most signal instances, though commonly only by reference and cursory observation. He presumes, however, that he has thereby often unfolded an interesting scene, or opened a fruitful source of instructive enquiry. The importance, likewise, of some discoveries and remarks which learned commentaries have furnished, has sometimes tempted the Editor to introduce particulars that may be thought too minute for a general and compendious introduction; but he has usually endeavoured to confine himself to such comments as contribute to general illustration, or are explanatory of passages immediately subject to the Reader's attention,

He apprehends, that if the Reader should occasionally discover observations which reflect only an oblique or partial light on the sacred volume, he will not be displeased, even though it should appear that a larger space is thereby allotted to some books than their comparative importance might seem to justify.

It

It was thought expedient also occasionally to advert to those popular mistakes, and light objections which float in society, and operate on weak minds to the prejudice of the sacred books, as the Editor was conscious that fairly to state was to refute them, and that they produce more than their due effect because indistinctly viewed. In consequence of this design, he may, perhaps, be thought to have introduced remarks too obvious and trivial.

The sincere and dispassionate enquirer after truth, who has deliberately weighed the evidence on which the scriptures rest, cannot readily believe that a passage partially considered, a misconception of a revealed design, or a fancied inconsistency with pre-conceived opinions, should be allowed to affect the character, or diminish the influence of the sacred books; but experience fully proves, that these are the foundations on which ignorance and infidelity ground their disrespect for the inspired writings.

The

P R E F A C E.

The Editor has been cautious in treating of the canonical and apocryphal books, to discriminate their respective pretensions with accuracy; since, however valuable the latter may be considered for their general excellence, it is necessary to keep inviolate, and free from all intermixture, that consecrated canon in which the holy oracles were preserved by the Jews, which was stamped as infallible by the testimony of Christ and his apostles, and which, in the first and purest ages of the church was revered (together with the inspired books of the New Testament) as the only source of revealed wisdom.

The whole design of the Editor has been to assist the Reader to form a just idea of the Old Testament, and of those uninspired books which were written under the first dispensation, and to furnish him with such introductory intelligence, as may enable him to read them with pleasure and advantage. He lays claim to no praise, but that of having brought into a regular form such information as he could collect from various works.

He

He acknowledges in the most unrestrained terms, to have borrowed from all authors of established reputation, such materials as he could find, after having deliberately considered and impartially collated their accounts. He has appropriated such obvious information as was to be collected from those writers who are universally known to have treated on the sacred books (A), and he has endeavoured farther to enrich and substantiate his accounts by diligent and extensive research. He has not wished to conceal the sources from which he has drawn his information, nor has he scrupled in some minute instances to employ the words of those writers from whom he has borrowed. He has often produced numerous authorities, not for ostentation, but to confirm interesting particulars, and to assist those who may be inclined to investigate facts, or to pursue the subject under consideration. In important and controverted points, he has industriously consulted the authorities on which his assertions rest, but in matters of little moment, and where there could be no reason to suspect misrepresentation,

(A) As St. Jerom, Grotius, Huet, Calmet, Du Pin, Patrick, Lowth, &c.

he has sometimes taken up with cited references, He has adopted that plan which he thought would render his book most generally useful, and presumes, that the uninformed may find it an instructive, and the learned a convenient compilation. His wishes will be fully gratified if it should be thought a fit companion for the work in imitation of which it was composed, or in any degree calculated to elucidate the scriptures.

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## INTRODUCTION.

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**T**HE Bible, which in its original import implies only the book (*a*), is a word appropriated by way of eminence, to that collection of Scriptures, which have at different times been composed by persons divinely inspired. It contains the several revelations delivered from God to mankind for their instruction. Those communicated before the birth of Christ, are included under that division of the Bible, which is distinguished by the title of the Old Testament (*b*), and of that division only it is here meant to treat. The Old Testament comprehends all those sacred books, which were written by the descendants of

(*a*) Βιβλίον vel βιβλία, Liber, from Βιβλος an English reed, of the skin of which paper was made. Chrysost. Vol. x. p. 349. and Heum. de Origin. Nom. Bib. The Bible is by the Jews called Mikra, Lecture: thus the Koran means the reading.

(*b*) Testament signifies covenant, agreeably to the import of the Hebrew word Berith. Hieron. in Malach. cap. ii.

Israel, a people selected by God for important purposes, to "be a Kingdom of Priests, and an Holy Nation (c)." Among this people successive prophets and inspired writers were appointed by God to convey such prophecies and instructions as were instrumental to the designs of his providence. As these scriptures were produced, they were admitted into the sacred volume, which by gradual accumulation, at length increased to its present size. These being delivered to the Hebrews, in their own language (d), with every mark that could characterize divine revelations, were received with reverence, and preserved with the most anxious care, and attention. Such only were accepted, as proceeded from persons unquestionably invested with the prophetic character (e), or evidently authorized by a divine commission—who acted under the sanction of public appointment, and miraculous support. The books which contained the precepts of the prophets, contained also the proofs of their inspiration, and the testimonies of their character. By recording cotemporary events, they appealed to well known evidence of their authority, their impartiality, and their adherence to truth, and every succeeding prophet confirmed the character of his predecessor, by relating the accomplishment of prophecy in the history of his own period, or bore testimony to his pretensions, by repeating and explaining his predictions.

To the writings of these inspired persons, other productions were afterwards annexed, on account of their valuable contents, and instructive tendency, though their claims to inspiration have been justly rejected. Such only as were undeniably dictated by the spirit of

(c) Exod. xix. 6. xxxiii. 16, Levit. xx. 24, 26. Psalm cxlvii. 19. Rom. iii. 2. ix. 4.

(d) The Hebrew language, if not the first language of man, seems at least to have as high pretensions to antiquity, as any other. The books of the Old Testament, are the only writings now extant in pure Hebrew.

(e) Joseph. cont. Apion, Lib. I.



God, were considered by the Jews as canonical (*f*), and such only are received by us as a rule of faith and doctrine. The contents of the Old Testament are therefore divided into two classes. The first containing the books of acknowledged inspiration; the second comprising those which are intitled Apocryphal, as being of dubious, or suspected character, and authority. The latter will be spoken of in a proper place, as in the present preliminary dissertation, it is proposed to treat of such only as are canonical—to trace a short sketch of their history in a general way; a particular account of each individual book being reserved for a separate chapter.

Though the books of the Old Testament are not always chronologically arranged according to the order in which they were written, yet the Pentateuch was certainly the first of those productions which are contained in the inspired volume.

These five books written by the hand of Moses, and consequently free from error, were secured as a sacred deposit in the tabernacle, where the ark of the covenant was placed (*g*); and were kept there, as well during the journey through the wilderness, as for some time after at Jerusalem. To the same sanctuary were consigned, as they were successively produced, all those historical (*h*), and prophetic books which were written from the time of Joshua, to that of David, including their own works; during which period a series of prophets flourished in regular suc-

(*f*) The word Canon is derived from *κανον* which may be interpreted, a rule or catalogue. Athan. Vol. x. p. 228. Hieron. Vol. x. p. 41. It here means a rule of doctrine.

(*g*) Deut. xxxi. 26.

(*h*) The books do not stand in the order in which they were written: they were perhaps not arranged at first according to dates, or they might have been accidentally transposed in the manuscript rolls: in different versions, they are differently placed. Dupin. Dissert. Prel. Lib. I. ch. i. sect. 7.

cession. Solomon having afterwards erected a temple to the honour of God (*g*), appointed that in future the sacred books should be deposited in this holy receptacle, and enriched the collection by the inspired productions of his own pen. After him a succession of illustrious prophets continued to denounce a vengeance against the disobedience of the Hebrew nation, and to predict the calamities which that disobedience must infallibly produce. Jonah, Amos, Isaiah, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, and Obadiah successively flourished before the destruction of the temple, and contributed by their unerring predictions, to demonstrate the attributes and designs of providence, and to enlarge the volume of inspired wisdom by invaluable additions. About 420 (*h*) years after its foundation, the temple being rifled and burnt by Nebuchadnezzar, the original manuscripts of the law and of the prophetical writings must have been removed, and were possibly carried to Babylon, except indeed we suppose that the part of the Hebrew nation which remained at Jerusalem, obtained permission, or found means to retain them (*i*): Those Hebrews who were dispersed in the captivity, probably used such copies as had been previously distributed; though Daniel who cites the law (*m*), might by his interest with the Babylonish kings, have procured access to the original, if we suppose it to have been transferred to Babylon. Within the seventy years during which the Jews were detained in captivity, were composed the affecting lamentations of Jeremiah, the consolatory prophecies of Ezekiel, and the history and prophecies of Daniel. On the ac-

(*g*) The temple was dedicated about A. M. 3000.

(*h*) Josephus says 470, others 428. Usher 424 years. It was destroyed about 586 years before Christ.

(*i*) In the account of the things carried to Babylon, no mention is made of the sacred books. 2 Kings xiv. 2 Chronicles xxxvi. Jerem. liii.

(*m*) Dan. ix. 11, 13.

cession of Cyrus to the throne of Persia, the Jews being released from their captivity, returned to Jerusalem about A. M. 3468, having doubtless procured or recovered the original books of the law and of the prophets, with a design to place them in the temple, which after much opposition from the Samaritans, they rebuilt in about twenty years, being encouraged to persevere in this pious work, by the exhortations of Haggai and Zechariah; they also restored the divine worship according to the law. About fifty years after the temple was rebuilt, Ezra, who since the return from Babylon, had been engaged in restoring the Jewish church, is related by tradition to have made, in conjunction with the great synagogue, a collection of the sacred writings<sup>(\*)</sup>; and being assisted by the Holy Spirit, he was enabled to discriminate what was authentic and divine, and to reject such parts as rested but on false pretensions; this collection was therefore free from error, and rescued from all accidental corruptions. It must be observed, however, that as a long residence in Chaldea, during which the Jews were dispersed and separated from each other, had so far precluded the use of the Hebrew letters, that they were almost forgotten and superseded by those of Chaldea; Ezra, partly in compliance with custom, and partly to differ from the Samaritans, which obnoxious sect employed the old Hebrew letters, substituted the Chaldean or square letters, which we now call the Hebrew, for those which prevailed previously to the

(\*) Nehem. viii. 1, 3, 9. Joseph. Lib. I. Cont. Apion. Tract. McGill. in Gemar, cap. iii. Huet. Prop. iv. Hieron. cont. Helv. cap. 1. Hilari. Prolog. in Psalm; August. de Mirac. Sac. Scrip. Lib. H. Hieron. Orig. Lib. VI. cap. 1. Genes. Chron. p. clxxiii. and eccl. &c. ad. A. M. 3640. Jans. ad. Cap. 48 Eccles. Buxtorf. Tiberiad. Cap. xi. Com. in Masor. Theodor. Pref. in Psalm. Frid. Connect. Part. I. Book 7. Dupia Diff. Prel.

captivity (*o*), as we changed our old black letter for the Roman characters. There have, indeed, been some disputes on this subject, but this opinion appears to be best supported (*p*).

To this genuine collection of Ezra, were afterwards annexed his own inspired writings, as well as those of Nehemiah, and of Malachi. These were probably inserted into the canon by Simon the Just, who is related to have been the last of the great synagogue (*q*), and by this addition was completed the canon of the Old Testament, for from Malachi, no prophet arose till the time of John the Baptist, who, as it were, connected the two covenants, and of whom Malachi prophesied, that he should precede the great day of the Lord (*r*).

This canon of the Old Testament was by the Jews computed to contain twenty-two books (*s*), a number

(*o*) Some assert also, that Ezra introduced the points or characters which serve to mark the Hebrew vowels; others maintain that these are as ancient as the language; and a third class, that they were invented by the Doctors of the school of Tiberias, generally called the Masorites, about 500 years after Christ, or as some say later. The Masorites seem to have been a succession of critics, professing a traditional science of reading the scripture, as the Cabalists did of interpreting it.

(*p*) This account is founded on a Jewish tradition generally received, and is related on the testimonies of Eusebius and St. Jerom, but those who maintain that the square were the ancient Hebrew letters, have attempted to invalidate these authorities. The canon, however, was certainly composed about the time of Ezra, if not by himself. Euseb. Chron. ad. A. M. 4740. Hieron. Præf. ad. 2 Reg. Com. in Ezekiel, in Prol. Gal. & Sixt. Seneca. Lib. II. Biblioth. Sanct. Morin. Cong. Orat. Alfo Scaliger, Bochart, Casaubon, Vossius, Grotius, Walton, & Capellus.

(*q*) The great synagogue is a term applied by the Jews to a succession of Elders, supposed to have amounted to one hundred and twenty, who had the government of the Jewish church after the captivity. They are said to have superintended and closed the canon of the scriptures. Vid. Prid. Con. An. 292.

(*r*) Malach. iv. 5.

(*s*) Joseph. cont. Apion, Lib. I. Hieron. Proleg. Galeat. Sixt. Seneca. Lib. I. c. ii. Epiphani, &c.

analogous

analogous to that of the letters of the Hebrew alphabet, and corresponding with the catalogue of those which are received by our church as canonical. With the Jews, however, Judges and Ruth were reckoned but as one book : as likewise the two books of Samuel, those of Kings and of Chronicles were respectively united into single books ; Ezra and Nehemiah were also joined together, as the prophecies and lamentation of Jeremiah were taken under one head ; so that if we consider the twelve minor prophets as they were comprehended in the Jewish canon, as one book, the number of the books will be exactly twenty-two. If the Prophets wrote any other books, they are now lost, but as no more were admitted into the canon, we have reason to suppose, that no more were inspired, though many other books are mentioned, and referred to in the scriptures, which having no pretensions to inspiration, were never received into the sacred list (*t*). These twenty-two books have then an unquestionable title to be considered, as the genuine, and inspired productions of those authors, to whom they are severally assigned. They contain prophecies, and every other intrinsic proof of their divine origin ; they were received as authentic by the Hebrews, and pronounced to be inspired oracles by the Evangelical

(*t*) Orig. Hom. I. in Cant. August. De Civit. Dei, Lib. XVIII. cap. xxviii. Quest. 42. in Numb. It has been said, likewise, that some passages are cited by the Evangelists, as from the prophetic writings, which are not extant in them, as in Matt. ii. 23. but St. Matthew might here allude to Judges xiii. 5. or to Isaiah xi. 1. where according to St. Jerom, "A branch shall go out of his root" might be translated, "A Nazarite shall grow from his root," or he might refer to the prophetic accounts in general, which had foretold, that Christ should be consecrated to God, as all the Nazirites were. The Evangelists cite more according to the sense, than to the words, and they sometimes perhaps allude to well known traditional prophecies, to "that which was spoken by the prophets." See other instances in Ephes. v. 14. 2 Tim. iii. 8. James iv. 5. Jude 14, 15. which refer to passages now extant, or to traditional relations. Hieron. de Opt. Gen. Interp. Vol. I. p. 122.

writers, who cite them as complete, and uncorrupted. They were likewise considered as exclusively canonical in the Christian Church, during the four first centuries, after which, some provincial councils attempted to increase the number by some apocryphal books, which however they annexed only as of secondary authority, till the council of Trent pronounced them to be equally infallible in doctrine and truth (*u*).

The Jews divided the sacred books into three classes (*x*.) The first, which they called the law, contained, as was before observed, the five books of Moses.—The second originally included thirteen books, which they considered as the works of the prophets. The third comprised four books, called by the Jews, Chetubim, and by the Greeks, Hagiographa; these are conceived to have been the Psalms, and the three books of Solomon (*y*). The scriptures were so divided in the time of Josephus (*z*), probably without any respect to superiority of inspiration, but for distinction, and commodious arrangement. From the time of St. Jerom, the second class has been deprived of some books (*a*), which have been thrown into the third class, and the Hebrew doctors have invented many fanciful refinements, concerning the nature and degrees of inspiration, which are to be ascribed to the books of each class respectively. They assign an higher authority to the books of the two first divisions, though they attribute also the writings included in the third class, to the suggestion of the sacred Spirit (*b*). It would be idle to trouble the reader with the discussion of these, and

(*u*) Preface to the Apocryphal books.

(*x*) Prolog. to Eccles. Philo de Vita Contemp. p. 691.

(*y*) Sixt. Sæcen. Bib. Sac. cap. vi. p. 312. and Vitrin. Observat. Sac. Lib. VI. cap. vi. p. 313.

(*z*) Joseph. cont. Apion, Lib. I.

(*a*) Job, Daniel, Ezra, Nehemiah, Esther, 2 Books of Chronicles.

(*b*) Maimon. Mor. Nevoch. p. 2. ch. xxiv. and Smith on Prophecy, also Misn. Jud. c. iii. n. 5. Bava Bathra, cap. i.

such like rabbinical conceits, and it may be sufficient here to remark upon this subject, that though the scripture mentions different modes, by which God communicated his instructions to the prophets, and particularly attributes a superior degree of eminence to Moses, yet that these differences, and this distinction, however they may affect the dignity of the minister employed, cannot be supposed to increase, or to lessen the certainty of the things revealed. Whatever God condescended to communicate to mankind by his servants must be equally infallible and true (*c*), whether derived from immediate converse with him, from an external voice, or from dreams or visions, or lastly from the internal and enlightening influence of the Holy Spirit. The mode of communication, where the agency of providence is established, can in no respect exalt, or depreciate the intrinsic character of the thing revealed. Other divisions, besides that already mentioned, were afterwards adopted, and the order of the books was sometimes changed, as design or accident might produce a transposition, but no addition or diminution whatever was permitted to be made among the Jews (*d*); "never any man, says Josephus, hath dared to add to, or to diminish from, or to alter ought in them (*e*); though other books were written, which deserved not the same credit, because there was no certain succession of prophets from the time of Artaxerxes, and it was a maxim, ingrafted into the Jews in their youth, to esteem these writings as the oracles of God, and remaining constant in their veneration, willingly to die for them, if necessary." Thus were they consigned to the reverent acceptance of posterity, and consecrated by the approbation, and testimony of Christ

(*c*) 2 Tim. ch. iii. 16.

(*d*) Hieron. pref. in Lib. Reg. Bava Bathra, cap. i. Maimon. in Tod. Chan. p. 1. f. 95, and R. Gedalia in Schalich hakkab. f. 67.

(*e*) Deut. iv. ch. 2. and Joseph. cont. Apion. Lib. 1. Euseb. Hist. Eccles. Lib. III. cap. ix. x. Prep. Evangel. Lib. VIII.

himself,

himself, who stamped as authentic, the law of Moses, the prophets, and the psalms (*f*); (the psalms, comprehending under that title, the Hagiographa) (*g*); the apostles likewise confirmed the same (*h*).

Besides the great temple at Jerusalem, many synagogues were founded after the return from the captivity, and furnished by the industry of the rulers of the church, with copies of this authentic collection of the scriptures, so that though Antiochus Epiphanes in the persecution, which he carried on against the religion of the Jews, tore in pieces, and afterwards burnt the sacred original of Ezra, and such copies as he could procure (*i*); still, as faithful copies existed in all parts, the malevolence of his intention was baffled by God's providence, and Judas Maccabæus, when he had recovered the city, and purified the temple, procured for it a perfect and entire collection of the scriptures, or perhaps deposited therein, that which belonged to his father Mattathias (*k*), and doubtless supplied such synagogues with fresh copies, as had been plundered during the persecution. Many of these, however, must have perished with the synagogues that were destroyed by the armies of Titus, and Vespasian, though the religious veneration of the Jews for their scriptures, rescued every copy that could be saved from the general destruction which overwhelmed their country, as the scriptures furnished them considerable consolation in

(*f*) Matt. ch. v. 17, 18, 39. ch. xxi. 42. ch. xxii. 29. ch. xxvi. 54. Luke ch. xvi. 16. ch. xxiv. 27, 44. John ch. i. 45. ch. v. 39.

(*g*) Philo de Vit. Contemp. Lib. VI. Joseph. contra Apion. Lib. I. Hieron. in Prolog. in præf. in Dsn. Epiphan. Homil. xxix. cap. 7.

(*h*) Acts ch. iii. 18. ch. xviii. 28. ch. xxiv. 14. ch. xxvi. 22, 27. ch. xxix. 7. ch. xxviii. 23. Rom. ch. iii. 2. ch. xv. 4. Heb. ch. i. 1. 2 Tim. ch. iii. 16. 1 Peter, ch. ii. 6. 2 Peter, ch. i. 19. Acts ch. viii. 32. Rom. ch. iv. 3. ch. ix. 17. Rom. ch. x. 4.

(*i*) 1 Macc. ch. i. 57. Joseph. Antiq. Lib. XII. cap. 7. Sulpit. Sev. Hist. Sac. Lib. II.

(*k*) 1 Mac. ch. ii. 48. ch. iii. 48. ch. xii. 9. 2 Mac. ii. 14. ch. viii. 23. ch. xv. 9.



all their afflictions. Josephus himself, we are informed, obtained a copy from Titus (*l*), and the authentic volume, which till this final demolition had been deposited in the temple, was carried in triumph to Rome, and placed with the purple veils in the temple of peace (*m*), so that, henceforth, no copy of the Hebrew scriptures was preserved from injury by the vigilance of public guardians, except those which were kept in the scattered synagogues of foreign and dispersed Jews (*n*), and it is from this time, probably, errors and corruptions crept into the sacred text.—As there was no longer any established standard of correctness, by which the fidelity of different copies could be tried, faults and mistakes were insensibly introduced, the carelessness of transcribers occasioned accidental omissions, marginal annotations (*o*) were adopted into the text, and the resemblances between different Hebrew letters, of which, many are remarkably similar in form, contributed, with other circumstances too numerous to be here specified, to produce alterations and imperfections in the different copies, which, from the difficulty of collating manu-

(*l*) Vide his own Life.

(*m*) De Bell. Jud. cap. v.

(*n*) The Jewish synagogues in all countries were numerous: wherever the apostles preached they found them; they were established by the direction of the rabbins in every place where there were ten persons of full age and free condition. Vid. Megill, cap. i. sect. 3. Maimon. in Tephill. Lightfoot's Harmony, sect. 17. Exercit. in St. Matt.

(*o*) The Hebrew Bibles have marginal readings, called *keri*, which signifies, that which is read, (the text is called *ketib*, that which is written;) these marginal variations are by some ascribed to Ezra, but as they are found in his Books, as well as in those which were inserted in the Canon after his time, they seem to be conjectural emendations of corrupted passages by later writers, probably by the great synagogue, or the Masorites; these words amount to about 1000, and all except a very few, have been found in the texts of different manuscripts. Vid. Kennicott Diss. Gener. Vitring. Observat. Sac. vol. ii. cap. 19. Capellus, Morinus, Walton, Anan. Punct. Rev. Lit. I. cap. v. Buxtorf. Vind. Verit. Heb. Par. ii. c. 4.

scripts for correction, were necessarily perpetuated.—Hence originated those various readings, and occasional differences which we find in the several manuscripts of the Hebrew Bible, and these differences must have considerably multiplied, since it was enacted by a constitution of the elders, that every man should possess a private copy of the scriptures. Fortunately however, it has happened, that these differences are seldom important in their nature or consequences, as appears from a collation of those various copies which pious and munificent men have industriously collected; and it should indeed seem to be an especial effect of some peculiar providence, that those passages which relate to faith and doctrine, those which describe the attributes and perfections of God, and treat concerning our obligations and duty, are in general preserved uniform, and uncorrupted. Secure in their integrity from the consistent testimonies of every copy, we may confidently rely on the instructions which they reveal, and stedfastly adhere to the principles which they inculcate. There could not indeed be any temptation for the Jews designedly to corrupt the doctrine of their scriptures, before the appearance of the Messiah; during part of which time it was watched over by the prophets: and had such a design prevailed since the birth of Christ, the Jews would not have overlooked those passages which so strongly authenticate our Saviour's pretensions (p); indeed such a design must then

(p) When the Hebrew text differs from the Greek, it is sometimes more unfavourable to the Jewish opinions, as in Psalm ii. 12. The passage in the 16th verse of the 22d Psalm, which has been produced as a concerted alteration, is certainly only corrupted by accident, for the copies which differing from the Septuagint, instead of *cauru*, "they pierced" my hands and feet, read *cauri*, as "a lion" my hands and my feet, can hardly be conceived to have been intentionally altered to nonsense, nor is it probable that two verses should have been designedly omitted from ch. xv. of Joshua, merely because they describe, as in the Septuagint, that Bethlehem was in the territory of Judah, a circumstance otherwise well known.

have

have been fruitless, since it could not be general, and it must have been liable to immediate detection; for as christianity was built on the foundation of the Old Testament, and appealed to Hebrew scriptures for its support; wherever the gospel was received, the law and the prophets were called into notice and esteem, and preserved with as much care and vigilance as prevailed among the Jews; and when the christian converts were commanded under the Dioclesian persecution, to surrender them, they stigmatized such as complied with the requisition, as betrayers (q). Copies then must have multiplied by increasing veneration, and however trivial inaccuracies might proportionably prevail, contrived alteration must have become more impracticable. Thus every circumstance seems to have conspired to preserve the integrity of the scriptures free from a suspicion of intended corruption, or of change in any essential point. The jealous care with which they were preserved in the tabernacle, and in the temple, being not more calculated to secure their integrity, than that reverence which afterwards displayed itself in the dispersed synagogues, and in the churches consecrated to the christian faith; and hence we find in the scriptures only such corruptions as might have been accidentally produced (r). The most ancient Hebrew manuscripts that modern inquiry hath ever been able to procure, do not usually seem to be above 600, or 700 years old, and none exceed the age of 900; these however have been copied from others more ancient. In proportion to their antiquity, they are found to be more free from corruptions (s), and for

(q) Traditores.

(r) See Morinus Capellus, Grotius, and Kennicott's Bible. The precepts of Scripture are generally repeated in the different Books, so that errors in these must be immediately detected; the mistakes are chiefly in proper names, and numbers, in the latter often occasioned by the use of letters for numbers. Irenæus, Beza, &c.

(s) The best are those copied by the Jews of Spain: those by the Jews of Germany are less correct.

the reason before assigned; that these corruptions are but the natural effects of frequent transcription, the consequence of careless haste, or casual inadvertency. In important points, almost all, though collected at different times, and in different places, correspond, or are easily reconcileable with each other. But the purity of the sacred volume is established, not merely by the general coincidence of the Hebrew copies; it is still farther proved beyond the possibility of suspicion, by the agreement which subsists between the Hebrew, and the Samaritan Pentateuch (*t*), and by the correspondence preserved in the Septuagint version of the Old Testament, (as collected by Ezra) with the original Hebrew.

The Samaritan Pentateuch is a copy of the Hebrew original, and according to the most general, and best supported opinion, written in the old Hebrew or Phœnician characters (*u*). Though this Samaritan copy

(*t*) The Samaritans, whether the descendants of the ten tribes, who seceded under the reign of Rehoboam, or of the colony, said to have been brought from Cuth, and other parts of Assyria, (2 Kings xvii. 24.) professed the Hebrew religion, and had a Temple, a Priest, and a Pentateuch. When that Pentateuch was copied, is uncertain; some say at the time of their first revolt, others contend that it was copied from Ezra's collection, as it contains some interpolations ascribed to him. As the Samaritans rejected the regulations established by Joshua, as also the authority of the Hebrew priesthood; they disregard not only the Books which were written subsequent to the revolt of the ten tribes, and which were addressed more particularly to the kingdom of Judah, but also those that were written previously to the division of the two kingdoms, as the Books of Joshua, of Samuel, of David, and of Solomon. There is still a remainder of the Samaritans who have their high priest, said to be of the race of Aaron, and who offer up their sacrifice upon Mount Gerizim to this day.—The chief part of this sect reside at Sichem, which was afterwards called Flavia Neapolis, and now Naplousa. They have synagogues in other parts of Palestine, and are numerous in Syria, and Egypt, and some of them are dispersed in the north of Europe, vid. Joseph. Ant. Lib. II. Prid. Cen. Part I. Book vi. Benjamin Itiner. Cassen. in Vita. Pieresii, and Hotting. Bib. Critic. Scalig. de Emend. Temp.

(*u*) Scaliger, Vossius, Capellus. Univer. Hist. Book I. ch. vii. Prid. Cen. Part. I. Book vi.

has

has some variations, transpositions, and additions, which render it different in some respects from the Hebrew manuscripts, yet these are never of such a nature as to impeach the integrity of the scripture doctrine, or to lessen our confidence in the purity of the Hebrew copies; for if we except some chronological variations, which are perhaps not utterly irreconcilable, and a designed alteration discovered in the Samaritan Pentateuch, was manifestly inserted to support an opinion, that Mount Gerizim (x) was the place which God had chosen for his temple, we shall find that the variations of this copy are not more than might reasonably be expected from frequent transcription during a period of 2000 years (y); for so long a time had elapsed from the apostacy of Manasseh (z), to the introduction of this copy into Europe. This common agreement is therefore a striking proof of the general integrity of different copies, and we shall be still farther convinced, that the sacred volume has preserved its genuine purity in every important point, if we consider how little the Sep-

(x) Deut. xxvii. 4. They have put Gerizim instead of Ebal in this verse.

(y) The fathers are supposed to have had a Greek translation of the Samaritan Pentateuch, but from the sixth, to the seventeenth century no mention is made of the Samaritan Pentateuch: Scaliger first lamented, that no one had procured a copy of the original. In consequence of this hint, the learned Usher obtained two or three copies of it by means of Sir Thomas Davis, then at Aleppo, and not long after, Sancius Harley, a priest of the Oratory of Paris, brought home another, which he deposited in the library of his Order at Paris, from which copy Morinus published it in the Paris Polyglot. Vid. Prid. Con. Part I. Book vi. The Samaritans have likewise a translation of this Pentateuch into the language vulgarly spoken among them, their language being now so corrupted by foreign innovations, as to be very different from the original Samaritan. This translation is published in the Paris and London Polyglots, and is so literal, that Morinus, and Walton thought, that one version would serve for both, only noting the variations. Vid. Prid. Con Part II Lib I.

(z) The son-in-law of Sanballat, who was compelled by Nehemiah to quit Jerusalem, and who carried away a copy of the law to Samaria. He is called Manasseh by Josephus. Vid. Nehem. xiii. 28. Joseph. Antiq. Lib. XI. cap. 7.

tuagint version of the scriptures differs from the Hebrew copies, notwithstanding the many ages that have elapsed since the time of Ptolemy Philadelphus, the king of Egypt, who was the second Monarch of the Macedonian race about 270 years before Christ, and under whose reign this translation was made into Greek. It has been maintained indeed by some learned men, that only the Pentateuch was translated at first, and that the other books (a) was rendered into Greek successively at different times; however this may have been, they were all translated long before the birth of Christ (b). This version has no important variations from the Hebrew, except in some chronological accounts, occasioned probably by the carelessness of the copyists (c).

It was used in all those countries where Alexander had established the Grecian language, and seems to have been admitted into the Jewish synagogues in Judæa, and even at Jerusalem, where that language

(a) Euseb. Demonstr. Evang. Lib. III. cap. ult. Hody de Bibl. Text. Origin. &c.

(b) The Septuagint was probably the first version into Greek, though some have contended that there was a previous translation into that language, made before Alexander's expedition. Vid. August. de Civit. Dei, Lib. XVIII. cap. xi. Huet. Prop. IV. cap. xii. sect. 3. The account of the Septuagint translation, attributed to Aristæus is loaded with so many fabulous circumstances, that it deserves but little credit, though repeated by Philo, Josephus, and other writers. Vid. Aristæus Hist. 70. Interp. Philo in Vit. Mos. Lib. II. Joseph. Antiq. Lib. XII. cap. 2. The truth seems to be, that a version was begun in the time of Ptolemy, and perhaps finished at different times for the use of the Alexandrian Jews, but before the time that the Book of Ecclesiasticus was written, and consequently at least two centuries before Christ. Vid. Prolog. to Eccles. Hody de Bibl. Text. Lib. II. cap. viii. Comp. 2 Sam. xxii. with Psalm xviii. Other translations into Greek were afterwards made by Aquila, Theodotion, and Symmachus. Vid. Clem. Alex. Strom. Lib. I. V. Euseb. Præp. Ezan. c. vi. Prid. Con. Part II. Book I.

(c) In the 5th and 11th ch. of Genesis, every Patriarch is said to have lived 100 years longer according to the Septuagint than in the Hebrew, except David, and Methusalem.

prevailed;

prevailed; and the Septuagint was certainly most used there in the time of our Saviour, for the citations in the New Testament from the Old; seem to have been made according to that version (*d*). At that period then it was unquestionably an authentic copy of the inspired books, or it would not have received the sanction of our Saviour, and of his apostles; and though since that time it has been rejected by the Jews on account of the estimation in which it was held by the Christians, yet was it for the two first centuries exclusively used, and has ever since been held in great veneration by the Christian church, as a very faithful, though not a literal version.

Thus does the general coincidence between the Hebrew copies, the Samaritan Pentateuch, and the Septuagint version of the Old Testament, demonstrate the unaltered integrity of the scriptures as we now

(*d*) St. Jerom was of opinion, that the evangelical writers cited from the Septuagint when it did not differ from the Hebrew, but that they had recourse to the original when there was any difference; but the instances which he produces, do not prove, that they referred to the Hebrew; and the evangelists sometimes cite from the Septuagint, when it differs from the Hebrew, as Rom. ch. x. 18. from Psalm xix. 4. Rom. ch. xv. 12. from Isaiah ch. xi. 10. In that time of Christ, the original, and the translation, agreed more exactly than they now do, as many corruptions must have been subsequent to that period; it is therefore in some degree uncertain, whether the citations are made from the Hebrew, or from the Septuagint, though they appear indeed, to be made chiefly from the latter, except perhaps by St. Matthew, who probably writing in Hebrew, might cite from the Hebrew. Vid. Hieron. adv. Rufin. Medc's Works, p. 785. Dr. Brett imagines that our Saviour read out of a Targum when he read the lesson in the synagogue. Vid. Luke ch. iv. 18. com. with Isaiah ch. lxi. 1. and that he cited a paraphrase on the cross. Vid. Matt. ch. xxvii. 46. for Sabachthani is found only in the Chaldic tongue, and in the Hebrew it is yazabtani, Christ and the Apostles probably cited what was most known to the Jews, the sense being the same, whether from Original, Version, or Paraphrase. The language spoken by the Jews in our Saviour's time was the Hebrew mixed with the Chaldic, and Syriac, which dialects compose likewise the basis of the modern Hebrew; Greek however was generally understood. Vid. Brett's Dissert. on the ancient version of the Bible, Blair's Lectures, &c.

possess them, and this integrity is still farther confirmed, by the conformity which subsists between those various translations of the Bible into different languages, which have been performed since the time of our Saviour(e). It appears therefore that from the time of their first inspiration, to the present day, the sacred writings have been dispersed into so many different hands, that no possible opportunity could be furnished for confederate corruption, and every designed alteration must immediately have been detected. The first Hebrew Bibles were published towards the conclusion of the fifteenth century, by the Jews of Italy (f).

(e) The general integrity of the text is likewise confirmed by the evidence of the Chaldee paraphrases, which are called targums or versions; these were translations of the Old Testament from the Hebrew into Chaldee, for the benefit of those who had forgot the Hebrew after the captivity; vid. Nehem. ch. viii. 3. The two most ancient and authentic, are those of Onkelos on the Law, and that of Jonathan on the Prophets; these were probably made soon after the captivity, or at least before the time of Christ, but they are blended with more modern comments. The other targums are of much later date. The targums are printed in the second edition of the Hebrew Bible, published at Basil, by Buxtorf the Father, in 1640.

(f) The Hebrew Bible, according to Houbigant, (Proleg. p. 94. 96,) was first printed by R. Jacob ben Chaim, but Kennicott says that this was not published till 1528. and that therefore it was subsequent to that revised by Felix Pratensis, published at Venice, 1517. There is still extant in Eton Library, a printed copy of Chetubim, or Hagiographa, printed, says Dr. Pellet, in 1487, at Soncinum, (vid. Le Long's Biblioth. &c.) by Abraham the son of Chaim, and as an edition of the prior prophets was printed at Soncinum, in 1486, which contained the later prophets, it seems to have been the first part to Pellet's, which was followed by others. That of Vander Hooght, published at Amsterdam in 1705, is the most correct. The first Bible and it should seem the first book that ever was printed, was a Latin Bible published at Mentz, about A. D. 1452. A copy of a second or third edition of this printed at Mentz in 1462, with metal types, by John Faust (whom some suppose to have been the first printer) and Peter Schaffer, is in the king of France's Library, and a first volume of this edition, was lately brought to England in the Pinelli collection, together with a last volume of one which had the appearance of being still more ancient; it had no date. There certainly were two Bibles published before 1462, vid. Pinelli's Catalogue. Michael Maittaire, Ann. Typogr. T. i. p. 272. Catalog. Historico-Critic. Biblioth. Instruct. Vol. Theol. p. 32. and 14 Vol. of Acad. des Inscr. p. 238.

Many



Many were afterwards published at Venice, Antwerp, and Amsterdam, as well as in other places, which have their respective merits and defects; but perhaps, the most important edition, that, which does honour to our country, is the celebrated work of the late Dr. Kennicott, who a few years since, published his Bible, containing the very accurate text of Vander Hooght, (which was first published at Amsterdam in 1705) with the variations of near 700 different manuscripts, collected at a very great expence, and collated with very great labour and care (*g*), together with the variations of numberless Samaritan manuscripts compared with the Samaritan text, as published in the London Polyglot (*h*).

From the earliest ages of the primitive church translations have been made into various languages (*i*); but it would be foreign from the design of this introduction to enter into a particular account of the different versions that have been made at different times into other languages: we are concerned only with our English translation, of which it may be necessary to give some account after we shall have taken a short view of the preceding versions, which have been made into the language of this country.

It is possible that the first inhabitants of Britain, who are said to have been converted to christianity, had at least some of the scriptures in their own tongue (*k*); but the earliest translations, of which we have any account in our history, are those of the Saxon writers,

(*g*) The learned M. de Rossi has since published the variations of many more which he collated.

(*h*) The word Polyglot is derived from *πολυς* much, and *γλωττα* a tongue; it means a Bible with the texts of several languages; there are Polyglots published in Spain, at Antwerp, at Paris, and London.

(*i*) Theodor. ad. Græc. Infd. Serm. 3. Euseb. Dem. Evan. L. b. III. c. ult. Usser. Hist. Dogm. de Script. & Sac. Vernac.

(*k*) M. Parker de Antq. Ecc. Brit. Test. Ush. de Primord. Eccles. Britan.

who enabled their countrymen to read the scriptures in their own language. It appears from writers cotemporary with Adelm, or Aldhelm, that there was then extant, a translation of the scriptures, or of a part of them at least, in the vulgar tongue (*l*); and it is known that Adelm, who was the first bishop of Sherborne, translated the Psalter into the Saxon tongue, about A. D. 706. Ingulphus (*m*) speaks of a Psalter of St. Guthlack, who was a cotemporary of Adelm, and the first Saxon anchorite, and who influenced Ethelbald, king of Mercia, to found the monastery of Croyland, and this Psalter in the Latin tongue, Lambert professes to have seen (*n*), among the records belonging to Croyland (*o*). This was soon followed by Latin, and Saxon translations of the Psalter, and Gospel, which indeed frequently appeared, especially upon any change in the language.

The Psalter and the Gospel (*p*), or as some say, all the books of the Bible (*q*), were translated into the Anglo-Saxon, towards the beginning of the eighth cen-

(*l*) The Saxon homilies exhort the people to read the scriptures. Vid. also Adelm. de Virginit. & Bede, Lib. III. cap. 5. ab. Arn. 634.

(*m*) Ingulf. Cent. I. c. 83.

(*n*) Lambert in Respon. ad. Art. 26, Epil.

(*o*) There is also in the public library at Cambridge, a translation of the Psalms into Latin and English, and another old Latin translation with an interlineary Saxon version was in the Cotton Library, in the same character with the charter of King Ethelbald, which is dated A. D. 736, Vid. Usser. Hist. Dogmat. p. 104. Usser. informs us, that Mr. Rob. Bowyer was in possession of a Saxon translation of the Evangelists, by Ecbert, (who is called also Ekfrid, Eadfrid, and Eckfrid, Bishop of Lindisferne,) who died A. D. 721. vid. Usser. Hist. Dogm. c. 5. Egbert wrote also, a copy of the Evangelists in Latin, to which, Aldred a priest added a Saxon interlineary translation, which was in the Cotton Library. Vid. Wharton, Anglia Sac. Pars. I. p. 695. Fox, by the encouragement of Matthew Parker, published in 1571, a Saxon version of the Evangelists, made from the Vulgate, before it was revised by St. Jerom, of which the author is unknown.

(*p*) Vid. Bale.

(*q*) Fox, and Caius de Ant. Cantab. Lib. I.

tury, by venerable Bede, who is related to have finished the last chapter of the gospel as he expired (r).

The whole Bible was translated into the Anglo-Saxon, by order of king Alfred. He undertook the version of the Psalms himself, but did not live to complete it. Another Anglo-Saxon version appears to have been made soon after (s).

Several books of the Old Testament were translated into the Anglo-Saxon, by Elfred or Elfric, Abbot of Malmesbury, and afterwards A. D. 905. Archbishop of Canterbury. The Pentateuch, Joshua, and Judges, of this translation were preserved in the Cotton library, and published at Oxford in 1699, by Edmund Thwaites (t).

One of the first attempts at a translation into the English language, as spoken after the conquest, appears to have been made by Richard Rolle, an Hermit of Hampole in Yorkshire, who translated, and wrote a gloss upon the Psalter. He died A. D. 1349.

A complete translation of the whole Bible, including the apocryphal books, was soon afterwards performed by John Wickliff (u). It was a literal version, made from Latin, with the prologues of St. Jerom, to the books of the New Testament, and appeared about A. D. 1360. The New Testament of this translation

(r) Fox says, that he translated the gospel of St. John a second time, but Cuthbert his scholar tells us, that he finished at John, ch. vi. 9.

(s) This was published with a Latin interlineary text, by John Spelman, in 1640. Dr. Brett supposes this to have been Alfred's Psalter. There is another interlineary Psalter in the library at Lambeth, apparently of a later period. Spelman published, with his Psalter, the various readings of four manuscripts.

(t) Le Long, Calmet, & Lewis Hist. of Translat.

(u) Hulf. Replicat. con. T. Stokes, Arund. Confit. Lynwood's Glossary, &c. The New Testament of Wickliff's version sold for four marks and forty pence, as appears from the register of W. Alnawich, Bishop of Norwich, 1419, as quoted by Fox Vid. James, Corrupt. of Fathers, p. 277. Fox's preface to Saxon Gospels, A. D. 1571.

is still extant in many manuscripts, but it was never printed. Some writers have conceived that an English translation was made before the time of Wickliff (*x*), and there are some copies of an English translation at Oxford (*y*), which Usher assigns to an earlier period; but it is probable that these may be genuine, or corrected copies of Wickliff's translation. Lewis is of opinion, that John Trevisa, who is by some related to have made an entire English version of the scriptures about 1387, did in fact only paint a few sentences on the chapel walls of Berkley Castle, and intersperse a few verses in his writings (*z*), with some variations from the received translation. It is however highly probable that others besides Wickliff, undertook this important work, and translated at least some part of the scriptures. Hitherto translations were made only from the Italic version, or from that of St. Jerom.

About this time great objections were made to translations, as promoting a too general, and promiscuous use of the scriptures, which was conceived to be productive of evil consequences, and Wickliff's Bible, particularly as it was judged to be an unfaithful translation, was condemned to be burnt. In the time of Richard the Second, a bill was brought into the House of Lords, A. D. 1350, to prohibit the use of English Bibles. The bill, however, being strongly

(*x*) Dr. James was of this opinion; see *Corrupt. Fathers*, p. 225. Bishop Bonner professes to have seen one translated above eighty years before that of Wickliff: so little, however, were the scriptures used in the time of Wickliff, that some secular priests of Armagh, who were sent by archbishop Fitzralph, (the translator of the Bible into Irish) to study divinity at Oxford, about A. D. 1357, were obliged to return, because they could nowhere find a Latin Bible. The Clergy were then seldom able to read Latin. See Fox's extracts from Longland's Register.

(*y*) There is a copy of the Old Testament of this translation in the Bodleian Library, one at Queen's College, and one at Lambeth; and of the New Testament, one in the Bodleian, and two at Cambridge, in Sydney, and Magdalen Colleges.

(*z*) Lewis Hist. of translations.

reprobated,

reprobated, and opposed by John Duke of Lancaster (a), was rejected; but about A. D. 1408, Arundel, Archbishop of Canterbury, decreed in a convocation of the clergy at Oxford, that no unauthorized person should translate any text of scripture into English, or any other language by way of book, and that no translation made either in, or since Wickliff's time should be read, till approved by the bishop of the diocese, or in a provincial council. This decree was enforced by great persecutions, and as about the same time Pope Alexander the fifth condemned all translations into the vulgar tongue, they were as much as possible, suppressed till the reformation.

It appears, indeed, from our bishop's registers, that in consequence of Arundel's commission, several persons were burnt, on refusing to abjure their principles, for having read the New Testament, and the Ten Commandments, in Wickliff's translation (b). In the reign of Henry VIII. whose violent passions were providentially rendered conducive to the reformation in this country, William Tyndal, or as he was otherwise called, Hickins (c), having left the kingdom on

(a) Uther, Parker, Linwood, and Collier. The Duke is related to have said, "We will not be the dogs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language." Vid. Fox's pref. to Saxon gospel, A. D. 1571. Uther de Script. & Sacr. Vern.

(b) At that time the people were so little acquainted with the scriptures, and so ignorant even of the language in which they were originally written, that upon the appearance of printed editions of the scriptures in the Hebrew and Greek originals, some of the more illiterate Monks declaimed from the pulpits, that "there was now a new language called Greek, of which people should beware, since it was that which produced all heresies; that in this language was come forth a book called the New Testament, which was now in every body's hands, and was full of thorns and briars. And there had also another language now started up, which they called Hebrew, and that they who learned it were called Hebrews." Vid. Hody de Bibl. Text. p. 465. Kraffm. Epist. Lib. XXXI. No. 42. edit. 1642.

(c) Hist. & Antiq. Oxon. Lib. II. p. 375. vol. ii.

account of his religious principles, translated at Antwerp, by the assistance of John Fry, or Fryth, and William Roye, the New Testament from the Greek, and printed it in octavo, in 1526 (*d*). The written copies of Wickliff's translation had been long known, but this was the first time that any part of scriptures was printed in English. It appeared at Hamborough, or Antwerp, and was dispersed at London and Oxford. Wolsey, and the bishops published prohibitions, and injunctions against it as false, and heretical. Tonstal, bishop of London, and Sir Thomas More, bought up almost the whole impression, and burnt it at St. Paul's Cross, which, whether or not designed to serve Tyndal (*e*), did most certainly assist him in the continuance of his designs (*f*). Tyndal, afterwards, by the help of Miles Coverdale, translated the Pentateuch, with prologues to each book, reflecting on the bishops and clergy, which were eagerly read by the people. The vendor's of Tyndal's work were condemned by the star-chamber to ride with their faces to the horses tails, with papers on their heads, and with the books which they had dispersed tied about them; to the standard in Cheapside, and they themselves were compelled to throw them into the fire, and were afterwards amerced by a considerable fine (*g*). The

(*d*) Fox's Acts. *Uther de Script.* p. 187. Joye's Apology.

(*e*) Jortin's Life of Eras. Collier's Eccles. Hist. vol. ii. p. 22. Sir Thomas More's Engl. Works, vol. ii. p. 369. The Dutch editions were soon published, and dispersed at a cheap rate, at about thirteen pence each. The English books were sold for about 3s. 6d. Three editions were sold before 1530. Thus were eyes opened to the abuses of popery.

(*f*) Sir Thomas More did not object to translations in general, but considered Tyndal's as erroneous, and chiefly in matters of church government, and in others which were of less consequence. Vid. More's Dialogue.

(*g*) Hall, Henry VIIIth. Fuller, &c.

clergy

clergy now professed an intention of publishing the New Testament themselves. Tyndal, however, in defiance of proclamations, proceeded with his designs, and translated the Pentateuch, which was printed in small octavo in 1530 (*h*). As he had but little knowledge of the Hebrew, he probably translated from the Latin, and his work had great merit, considering the disadvantages under which he laboured (*i*). His prefaces and prologues were chiefly objected to, and provoked Henry, at the instigation of his ministers, to procure that he should be seized in Flanders, where he was afterwards burnt.

In 1535, Miles Coverdale published a translation of the whole Bible, which, as some have supposed, was printed at Zurich. It was dedicated to the king, probably by permission, though Tyndal was now in prison for his work. Coverdale styled it a special translation, and it passed under his name; but it is supposed to have contained much of Tyndal's labours, though none of his prologues, or notes (*k*).

When the papal restrictions were no longer respected in this country, it was strenuously urged, that if Tyndal's translation were erroneous, a new one should be made; and Cranmer had sufficient interest in convocation, in 1535, to obtain, that a petition should be made to the king for that purpose. Henry, in-

(*h*) Mr. Thoresby speaks of a copy printed at Malborow, in Hesse, by Hans Lust, in 1530. Vid. Ducat. Leod. Lewis says, that Tyndal translated this Pentateuch from the Hebrew. Vid. Hist Transl. p. 70.

(*i*) The translation of the Pentateuch was finished in 1528; but Tyndal being shipwrecked in his voyage to Hamborough, lost all his papers, and was obliged to begin the work again. He was strangled and burnt near Felford Castle, about eighteen miles from Antwerp, praying that God would open the King of England's eyes. Vid. Fox's Martyrs. He received only fourteen shillings Flemish for his work.

(*k*) This was reprinted in large quarto in 1550, and again with a new title in 1553.

fluenced

fluenced partly by argument, and partly by the interest which Queen Ann (*l*) had in his affections, commanded that it should be immediately set about. Cranmer began with the New Testament, assigning a portion of the translation to be revised by each bishop. But the refusal of Stokesly, Bishop of London, to correct his portion, appears to have put a stop to the work at present. In 1536, Cromwell directed, in his injunctions to the clergy, "that every parson or proprietary of a church, should provide a bible in Latin and English, to be laid in the choir for every one to read at his pleasure."

In 1537 was published a folio edition of the bible, which was called Matthews's Bible, of Tyndal's and Rogers's translation; it was printed by Grafton, and Whitchurch, at Hamberough (*m*). Tyndal is said to have translated to the end of Nehemiah, if not all the canonical books (*n*), and Rogers completed the rest, partly from Coverdale's translation. He had compared it with the Hebrew, Greek, and Latin Bibles, and inserted prefaces and notes from Luther. As the name of Tyndal, who had been burnt for an heretic, was now become in some degree obnoxious, Rogers published it under the fictitious name of Matthews. It was dedicated, and presented at Cranmer's request, by Cromwell, to the king, who gave his assent that it should be printed in England, and generally read; and notwithstanding the opposition of the clergy, the book was received by the public with great joy.

Another edition was afterwards prepared, collected and collated with the original, by Miles Coverdale;

(*l*) Ann Boleyn.

(*m*) The 1500 copies cost 500*l*. then a large sum.

(*n*) He certainly translated Jonah. See More's Confut. of Tyndal's Answer, 1532; and others translated different parts.

and



and Grafton, and Whitchurch obtained leave to publish it at Paris on account of the cheapness, and superiority of the paper. But notwithstanding the French King's license, the Inquisition in 1538 obliged the printers to fly as heretics, and very few of the impressions could be rescued from the flames (o). But the presses and other printing appurtenances, being afterwards procured and brought to London, the bible was published here in 1539 (p), and sold by the King's authority. This was called the great Bible. It was published in folio, and had a frontispiece before it, said to have been designed by Holbein; but neither Coverdale's, nor Cranmer's preface; only an account of the succession of the King's of Judah, and directions in what manner the Old Testament should be read (q). It was objected to by the Bishop's as faulty; but as they admitted that it contained no heresies, the King said, "then in God's name let it go abroad among our people." The epistles, gospels, and psalms of this translation, which were inserted into our liturgy when compiled and afterwards revised, in the reign of Edward the Sixth, were retained in it till the restoration of Charles the Second, when the gospels and epistles were changed for those of King James's translation. The old psalter, however, was retained, and is still read as excellent, and familiar by long use. An order was soon afterwards issued out, that every church should be furnished with one of these bibles.

(o) A few that an officer of the inquisition had sold as waste paper, were recovered. The impression consisted of 2500.

(p) Strype's memoirs of Cranmer, p. 444.

(q) This edition, as well as Matthews's Bible, is divided into five tomes. The apocryphal books, which are contained in the fourth of these divisions, are improperly intitled the books of Hagiographa, as some of them are called in a secondary sense, or perhaps by corruption, by St. Jerom. Vid. Hieron. præf. in Job, Reinold's Prælect. and James's Corrupt, of Fathers, Par. II. p. 22.

In 1539, a second or third edition of this was revised, and published by Richard Taverner, which had many marginal notes of Matthews's Bible; and this was followed by other editions. In 1540, appeared a very improved edition, corrected by Archbishop Cranmer. It contained a judicious preface, written by him, and was called Cranmer's Bible, or the Bible of the greater volume. It was republished in 1541, and countenanced by authority, and a proclamation was issued, that every parish church which was yet unprovided should procure it, under a penalty, if neglected, of 40s. per month (*r*). The Roman Catholic Bishops still continued their endeavours, in opposition to Cranmer, and attempted to corrupt the subsequent editions by a multiplication of Latin words (*s*); and though Cranmer obtained an order that the Bible should be examined by both universities, it appears not to have been put in execution.

In 1542, an act of parliament was obtained by the adversaries of translations, condemning Tyndal's Bible, and the prefaces, and notes of all other editions (*t*), and prohibiting their perusal in public, under pain of imprisonment. Cranmer procured an indulgence for the higher ranks to read them in private. The use of the scriptures being very much abused, the interdiction was continued, and confirmed during Henry's reign.

In the short reign of Edward the Sixth, all persons were allowed the use of translations; and new editions of Taverner's and of Matthews's Bibles (*u*), were

(*r*) It was published in folio; the price was fixed at 10s. unbound, and 12s. bound; six were placed in St. Paul's church by Bishop Bonner.

(*s*) Matt. Parker. *Antiq. Lewis*, p. 146.

(*t*) See an act for the advancement of true religion, An. 34: Henry VIII.

(*u*) One of Taverner's in 1549, and one of Matthews's in 1551. Vid. Fuller and Lewis.

published,

published, and the Bible of the larger volume was ordered to be procured for churches (*x*). Every ecclesiastical person under the degree of Bachelor of Divinity was enjoined to provide a New Testament in Latin and English, with the paraphrase of Erasmus; and Gardiner, Bishop of Winchester, was committed to the Fleet for refusing compliance with these measures, and persisting in his opinions, he was at length deprived. It was ordered also, that the epistle and gospel should be read at high mass on Sundays and Holidays, and a chapter of the New Testament in morning, and of the Old at evening song, &c. &c.

In Mary's reign, different principles prevailed: all books which were considered as heretical, as those containing the Common Prayer, and suspected copies of the Bible, were condemned. The Gospellers, as they were then called, fled abroad, and a new translation of the scriptures into English, appeared at Geneva, of which the New Testament was published in 1557; but the remainder of the work did not come forth till 1560. It was distinguished by calvinistical annotations, and held in high estimation by the puritans (*y*).

Elizabeth

(*x*) These were to be procured at the expence of the parish. Before the impropriator defrayed half the charge of the books used in the church, or sometimes the parson. In times of popery, missal, breviaries, and manuals, being written, were very expensive, and bought by the rectors, as also when rectories were established. But there were many disputes upon this subject, and the rectors often compelled the vicars to pay for binding the books. Vid. Lewis, Hist. Trans. p. 176.

(*y*) The New Testament of this is said to have been the first English edition of the scriptures which was divided into verses. The Greek and Latin Bibles were not anciently divided into chapters or verses, at least, not like those now used. Stephen Langton, archbishop of Canterbury, in the reigns of King John, and of King Henry III. is said to have contrived the first division into chapters; others ascribe the invention to Cardinal Hugo, a Dominican Monk, of the thirteenth century, who adopted also subdivisions, distinguished by the seven first letters of the alphabet placed in the margin, as convenient for the use of the Concordance, which he first planned for the Vulgate.

Elizabeth was indirectly requested at her coronation, to countenance a translation; the Bible being presented to her in her procession, which she accepted with great appearance of gratitude and veneration; and the Bishops were soon afterwards appointed to prepare a translation. New editions of the Geneva, and of the great Bible were published. An act of parliament was likewise passed for a translation of the Bible into Welsh, which was printed in 1556.

In 1568, Archbishop Parker's very correct and improved translation, as revised by the Bishops, and called the Bishop's Bible, appeared in folio (a), with a preface by Parker, and the initial letter of every translator subjoined to his portion; and towards the conclusion of Elizabeth's reign, Ambrose Usher, brother of the primate of Armagh, rendered much of the Old Testament into English, from the Hebrew, which was never published (a). But objections being made to all these translations, as well as to others made in opposition to them, it was determined in the reign of King James the First, when the principles of the reformation were thoroughly established, to have a new version, which should be as much as possible free from

gate. About 1445, Rabbi Mordecai Nathan, alias Rabbi Isaac Nathan, a western Jew, to facilitate the conduct of a controversy with the Christians, introduced this division of chapters into the Hebrew Bible, and returned also the ancient division into verses numerically distinguished by marginal letters at every fifth verse; and from him the Christians received and improved the plan; and Robert Stephens adopted the division into the New Testament, of which he published a Greek edition in 1651. Vid. Prefat. Buxtorf. ad. Concord. Bibl. Hebraic. Morin. Exercit. Bibl. Par. II. Exert. vii. cap. iii. Præf. ad. Concord. Græc. N. Test. Fabrici Biblioth. Græc. Lib. IV. c. v. Frid. vol. I. Book V.

(a) It was printed in large octavo in 1569. This Bible was used in the public service for near forty years; but the Geneva Bible being more adapted to the prevailing opinions, was most read in private.

(a) Daniel, Ecclesiaster, Lamentations, and Job, were translated by Hugh Broughton. The manuscript of this version is still in three tomos quarto, in the library of Trinity college, Dublin.

all the errors, and defects of former translations. Accordingly fifty-four learned, and unprejudiced men were appointed. Seven of these, however, either died, or from diffidence declined the task. Every possible precaution was taken to prevent objection to the execution of the work. The remaining forty-seven were ranged into six divisions (*b*). Every individual translated the portion assigned to the division, all of which translations were collated together, and when each company had determined on the construction of their part, it was proposed to the other divisions for general approbation. They had the benefit of consulting all preceding translations, but were directed to follow, as nearly as it might be consistent with fidelity, the ordinary Bible, which was distinguished by the appellation of the Bishop's Bible. The contributions and assistance of the learned were solicited from all parts, and different opinions were deliberately examined by the translators without any regard to the complaints against their tardiness in the execution of the work. The translators met at Oxford, and Cambridge, and Westminster (*c*). They began the work in 1607, and finished it in about three years. The death of Mr. Edward Lively, who was well skilled in the original languages, indeed, somewhat retarded the publication. It came out, however, in 1611, with all the improvements that could be derived from united industry, and confederate abilities. It was first published in folio, in black letter, but a quarto edi-

(*b*) Vid. Johnson's account. Fuller and Seldon.

(*c*) Three copies were thence sent to London, and two persons from each company were selected to revise the whole work. It was afterwards reviewed by Bilson, Bishop of Winchester, and Dr. Myles Smith. These two persons prefixed the arguments to the several books, and Dr. Smith, afterwards Bishop of Gloucester, wrote the preface now prefixed to the folio editions. The marginal references, and the chronological index annexed, which are published chiefly in the quarto editions, were afterwards furnished by Bishop Lloyd.

tion was published in 1612, in the Roman type. It has since been repeatedly published in both. The Romapists (*d*) made many unreasonable objections against this translation; and the Presbyterians professed themselves dissatisfied. It was however allowed, even by Cromwell's committee, to be the best extant; and certainly it is a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and the magnificent simplicity of its language. That it is not a perfect work is readily admitted; the great advancement made since the period of its translation, in the original languages; the improvement that has succeeded in critical learning, and the many discoveries that have been struck out in the general pursuits of knowledge, have much tended to illustrate the sacred writings, and enabled us to detect many errors and defects of translation that might now be corrected and removed. Preceding versions were, perhaps, in some instances, more successful; and subsequent translations of individual books may, in some parts, have been more faithful; and which is a still more important advantage; we are now in possession of many hundred manuscripts that the translators under King James had no opportunities of consulting (*e*). We are likewise emancipated from superstitious prejudices concerning the universal purity of the Hebrew text, and from a

(*d*) The English Roman Catholics, finding it impossible to prevent the introduction of translations, published the New Testament at Rheims in 1582 from the Latin, in a manner as favourable to their opinions as possible; and afterwards in 1609, they published at Doway a translation of the Old Testament, from the Vulgate, with annotations. They have therefore a translation of the whole Bible, which, however, they are forbidden to read without a license from their superiors. The French Roman Catholics have no authorized translation into their language.

(*e*) Our translations were made from manuscripts of three, and four hundred years old, since it agrees with those only. But more ancient manuscripts are more correct, and more consistent with the Samaritan Pentateuch, and ancient versions.

flavish credulity with regard to the Marforetic points. Whenever, therefore, it shall be judged expedient by well-advised and considerate measures, to authorize a révisal of this translation, it will certainly be found capable of many, and great improvements (f). As such a work, deliberately planned, and judiciously executed, would unquestionably contribute much to the advancement of true religion, many pious men have expressed their earnest wishes for its accomplishment; and doubtless, in due time, by the blessing of God, the prudent governors of our church will provide for its execution. It is a work not lightly to be taken in hand, and perhaps no single person is adequate to the task. It is to be presumed at least, that when a new translation shall be countenanced by public authority, it will be undertaken with the same cautions, and deliberate measures that were observed under King James. It should be the production of collective industry, and general contribution; and the prejudices, and mistakes which must characterize the works of individuals, should be corrected by united enquiry, dispassionate examination, and fair criticism. They, who already consecrate their labours to the task of translating the whole, or any part of the scriptures, are entitled to the public gratitude and encouragement (g); their endeavours must at least contribute to illustrate the sacred pages, and tend to facilitate the great work of a national translation. Till, however, the execution of this work shall be judged expedient, every sincere and well disposed admirer of the holy oracles may be satisfied with the present translation, which is, indeed, highly excellent; being in its doctrines uncorrupt, and in its general construction, faithful to the original. The captious chiefly, and such

(f) Bishop Lloyd's edition of our translation is improved in some respects. Dr. Paris likewise revised it in 1745.

(g) Dr. Geddes has published a prospectus of a new translation.

as sick for blemishes, are disposed to cavil at its minute imperfections; which however in a work of such serious and interesting value, they may require correction, should not be invidiously detailed. The few passages, which, by being erroneously translated, have furnished occasion for unjust and libellous aspersions against the sacred volume, are so clearly and satisfactorily explained, and vindicated by judicious comments, that no one can be misled in his conceptions, who is desirous of obtaining instruction. To amend the rendering of these passages, will be the object of all future translators, who will undoubtedly be desirous of adhering as much as possible to the present version, and of adopting, where they can, a construction, familiarized by long use, and endeared by habitual reverence; of which the style has long served as a standard of our language; and of which the peculiar harmony, and excellence could never be improved by any change that refinement might substitute.



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## OF THE P E N T A T E U C H.

**T**HE Pentateuch, under which title the five Books of Moses are usually distinguished, is a word of Greek original (*a*). It was probably first prefixed to the Septuagint version, and was designed to include Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; all of which were written by Moses in his own hand, probably in the order in which they now stand in our translation, though not distributed by their author into books, but composed in one continued work as they remain to this day among the Jews, with no other division but that of little, and great

(\*) From *πεντε* five, and *ταυχος* volume. It is called by the Jews, *Chomez*, a word synonymous with Pentateuch; likewise *Thorah*, with which word the book begins; it being customary among the Jews to denominate a book from its first word.

Parasches (*b*). It is uncertain when they were divided into books, but probably the division was first adopted in the Septuagint version, as the titles prefixed are of Greek derivation; they were however distinguished as five books in the time of Josephus.

That the Pentateuch was written by Moses, we are authorised to affirm by the current testimony of antiquity, and by the uniform report of uninterrupted tradition. He speaks of himself in many parts, as the appointed author of its contents (*c*). It is mentioned as the work of Moses under the title of the Law, by almost all the sacred writers, and cited as indisputably his work (*d*), and it was received as such by the Jews and Samaritans, by every sect of the Hebrew, and of the Christian church,

(*b*) Parasches, to divide. The division of the law into parasches, or sections, is by some, attributed to Moses; by others, with more probability, to Ezra; they amounted to fifty-four, that by reading one of these portions every Sabbath in the synagogue, the people might still fulfil a fancied obligation to read the law once publicly every year; the intercalated years contain fifty-four Sabbaths, and in other years a reduction - correspondent to the number of Sabbaths was easily made, by an occasional junction of two chapters. These greater portions were subdivided into seven smaller parts, called *pesukim*, or verses, which were probably inserted by Ezra for the use of the Targumists, or Chaldee interpreters, who after the captivity read a Chaldic version of the scriptures, with the original, for the benefit of those who had forgotten the Hebrew tongue, reading verse for verse alternately. The same provision was adopted in the prophetic books, when the reading of the law was forbidden by Antiochus Epiphanes, but in them three verses were read together. These divisions are by no means the same as these in our Bibles. The Jews read half of the section on the Monday, the remainder on the Thursday, and on the Sabbath the whole of the section, both morning and evening. Vid. *Prid. sub An. 444*.

(*c*) Exod. ch. xviii. 14. ch. xxiv. 4—7. ch. xxxiv. 27. Numb. ch. xxxiii. 4. Deut. ch. xxxi. 9, 19, 22, 24. Abbadié, *Verite de la Religion Chretien*. Joseph, cont. Apion, Lib. I.

(*d*) Joshua, ch. i. 7, 8. Judg. iii. 4. 2 Kings, ch. xxiii. 25. ch. xiv. 6. 2. Chron. ch. xxx. 16. ch. xxiii. 18. Ezra, ch. viii. 3. Nehem. ch. i. 7, 8. ch. ix. and the Psalms and Prophets confirm.

These

These books indeed, could not have been written subsequently to the time of Moses, for they are addressed to the Israelites as cotemporaries, and they never afterwards could have been imposed as a genuine work upon his countrymen, whose religion, and government were built upon them. But what is sufficient to establish, not only the authenticity of these five books, as the work of Moses; but also their claim to a divine original, as dictated by the spirit of God; is that the words and laws of Moses are cited by the sacred writers, as the words and laws of God (*e*), and that they were appealed to by our Saviour, and his Apostles, on various occasions, as the genuine work of Moses; as the production of an inspired person, or prophet (*f*); and on a solemn occasion, Christ confirmed every jot and tittle of the Law, and bare testimony to the infallible accomplishment of its designs, and promises (*g*).

These books, as has been before observed, were immediately after their composition deposited in the tabernacle (*h*) and thence transferred to the temple, where they were preserved with the most vigilant care; every expression was deemed inspired by the articles of the Jewish creed. The Jews maintained that God had more care of the letters and syllables of the Law, than of the stars in Heaven, and that upon each title of it, whole mountains of doctrine hung; hence every individual letter was numbered, and notice was taken how often it occurred (*i*). It was read every Sabbath

(*e*) Nehem. ch. viii. 14. Jerem. ch. vii. 23. Matt. ch. xv. 4. Galat. ch. iv. 30. Heb. ch. viii. 5. ch. x. 30. James, ch. ii. 8.

(*f*) John, ch. i. 45. ch. v. 46. 47.

(*g*) Matt. ch. v. 17, 18. Luke, ch. xvi. 17, 31.

(*h*) Somewhere on the outside of the ark. Vid. 1 Kings, ch. viii. 9. 2 Chron. ch. v. 10.

(*i*) The Jews reduced the whole Law to 613 precepts, according to the number of the letters of the Decalogue, intimating that the whole Law was reductively contained therein.

day in the synagogues (*l*), and again solemnly every seventh year. The prince was obliged to copy it (*l*), and the people were commanded to teach it to their children, and to wear it as signs on their hands, and frontlets between their eyes (*m*). In the corrupt and idolatrous reigns, indeed of some of the kings of Judah, the sacred books appear to have been much neglected. In the reign of Jehoshaphat it was judged necessary to carry about a book of the law, for the instruction of the people (*n*), and many copies might have perished under Manasseh, yet still a sufficient number was always preserved by God's providence. It is mentioned indeed in the book of Kings (*o*), as a particular circumstance, that in the time of Josiah, the book of the Law was found by the high-priest Hilkiah; but this by no means implies, that all other copies had been destroyed, for whether by the book of the Law there mentioned, he understood the original autograph of Moses, which was probably intended (*p*); or only an authentic public copy, which might have been taken by the priests from the side of the ark of the covenant to preserve it from the sacrilegious violence of Manasseh; it can by no means be supposed to have been the only book of the Law then extant, as every King was obliged to copy it on his accession to the throne,

(*l*) Luke, ch. iv. 16. Acts, ch. xiii. 15, 27. ch. xv. 21. ch. xxvii. 23. Hieron. cap. vi. Bava Bathra. Maimon. pref. in Chas. Aben Ezra, in ch. xxv. 15. R. David. Mimchi. Deut. ch. xxxi. 10, 14, 26.

(*l*) Deut. xvii. 18. 19. ch. xxvii. 3. ch. xxxi. 10, 11.

(*m*) Exod. ch. xiii. 9. Levit. ch. x. 11. Deut. vi. 6—9. 21. ch. xi. 18, 19. This was probably a figurative precept which the Jews superstitiously fulfilled in a literal sense, with phylacteries, inscribed bracelets, &c. Vid. Maiah, ch. xlix. 16. Buxtorf. Synagog. Jud. c. 9.

(*n*) 2 Chron. ch. xvi. 13, 19. This indeed might have been an ancient practice only revived by Jehoshaphat, for the Hebrews had probably no established synagogues before the captivity, and this account only proves, that public copies were not generally dispersed through the cities of Judah. Vid. 2 Chron. ch. xv. 3.

(*o*) 2 Kings, ch. xxii. 8, 11.

(*p*) 2 Chron. ch. xxxiv. 14.

and as it was the very basis of every civil, as well as of every religious regulation ; and not to mention private copies, Josiah must certainly have seen the book of the Law, or he would not have projected the reformation of his kingdom in the manner recorded in the book of Kings (7). The surprize therefore that Hilkiah, and the grief that Josiah are related to have felt, were owing either to the extraordinary circumstance of finding the book in the time of cleansing the temple, and of their endeavours to effect a reformation, or to the multiplicity and importance of those precepts, which, as they must have been conscious, had been violated, and neglected.

Whether or not Moses wrote out twelve copies, as is related by tradition (r) ; it is probable that each tribe was furnished with a book of the Law. The schools of the prophets likewise, the ten tribes of Israel, and the Levites, who were appointed to read the Law in all parts, must have been provided with books ; and it is certain that authentic copies were preserved during the captivity (s), and publicly read after the return (t) ; it may be added also, that as scribes of the Law were at this time established (u), there is no probability in the accounts, which state, that Ezra, and Nehemiah furnished 300 copies for the congregation, and synagogues, founded on the re-establishment of the Jewish church. The same reverence which henceforward occasioned a multiplication of the copies of the law, produced also more numerous guardians to watch over its purity, and the extraordinary accuracy of the Masora, contributed still further to secure its integrity.

(7) Hottinger's Hist. Eccles. N. T. sect. XVI. Pars 4. p. 137.

(r) Huet. Prop. iv.

(s) Dan. ch. ix. 11, 13. Tobie, ch. vi. 12. ch. vii. 13.

(t) Ezra, ch. iii. 2. ch. vi. 18. Nehem. ch. i. 8, 9.

(u) Jerem. ch. viii. 8. Ezra, ch. iv. 8.

The Jews believed that Moses was enlightened by a much higher, and more excellent inspiration than any subsequent prophet (*x*) and his superiority is expressly asserted in an eulogium on his character, in the book of Deuteronomy, which may have been inserted by Ezra. In the New Testament, he is always mentioned distinctly, and with peculiar respect (*y*). He conversed with God "face to face, as a man speaketh unto his friend (*z*)," in that privileged, and familiar intercourse that St. Paul promises to the heirs of future salvation (*a*). Some indeed have supposed that Moses did not literally contemplate God himself; for our Saviour says, that "no man had seen God at any time" (*b*), and we are told that "the Law was given by angels" (*c*). He beheld however, as much as it was possible for man to behold, some apparent, and distinct representation of the divine presence, miraculously displayed, though veiled perhaps in a glorious cloud; it being impossible, as Moses was informed, for man to contemplate the actual face, or untempered majesty of God (*d*); it must therefore be understood that God spake to him not in visions, and dark speeches, but in clear and manifest revelations (*e*). Moses was likewise privileged to address God at all times (*f*), without the assistance of the high-priest, who consulted by means of the Urim and Thummim. From this power of obtaining revelations immediately from God, proceeded those striking prophecies

(*x*) Vid. Maimon. de Fund. Legis.

(*y*) Mark, ch. ix. 46. Luke, ch. xvi. 29 Acts, ch. vii. 35. Rev. ch. xv. 36.

(*z*) Exod. ch. xxxiii. 11.

(*a*) 1 Cor. ch. xiii. 12. Smith's Discour. on Prophecy, ch. ii. and xi.

(*b*) John, ch. i. 18. ch. v. 37.

(*c*) Acts, ch. vii. 38, 53. Heb. ch. ii. 2. Gal. ch. iii. 19.

(*d*) Exod. ch. xxxiii. 20.

(*e*) Numb. ch. xii. 7, 8.

(*f*) Numb. ch. vii. 8, 9. ch. ix. 8. Exod. ch. xiv. 22.

which

which he delivered. And these prophecies, as well as many others which he records, as uttered by the Patriarchs, to whom God disclosed his will, were gradually fulfilled in successive events, or finally accomplished in the Messiah. Moses was likewise eminently invested with the power of miracles, and performed many illustrious wonders in Egypt, and in the wilderness; for the truth of which he appeals to his countrymen, and grounds the authority of his government and laws upon them (*g*). The Egyptian magicians, who were interested to defeat his measures, acknowledged that "the finger of God (*h*)" was shewn in his miracles, and the Israelites, who witnessed his power, were so satisfied of the truth of his pretensions, (themselves having witnessed the support which he received from God) that they adopted his laws, and incorporated them into the very frame of their government, so that their civil and religious polity was founded on the platform that he had drawn. They beheld his extraordinary qualities; his open and generous temper; his fortitude and meekness so fortunately blended (*i*) his piety and wisdom; his zeal for God's service, and for the welfare of his people (*k*), which led him to prefer "affliction to the treasures of Egypt (*l*)."  
They saw that in obedience to God's sentence, he continued to wander with them in a desert, where even sustenance could be obtained only by a miracle, and that he exerted the same strenuous endeavours for the attainment of the promised land after it had been revealed to him, that he should not live to conduct the people to its possession (*m*); they

(*g*) Numb. ch. xvi. 28—35. Exod. ch. xiv. 31. ch. xix. 9.

(*h*) Exod. ch. viii. 19. Euseb. Præp. Evan. Lib. IX. cap. 10.

(*i*) Eccles. ch. xiv. 1—5.

(*k*) Exod. ch. xxxii. 32.

(*l*) Heb. ch. xi. 24—28. Exod. ch. xiv. 1—5. Joseph. Antiq. Lib. IV. cap. 8.

(*m*) Numb. ch. xxvii. 12, 13.

beheld likewise, that disinterested liberality, with which he distributed wealth and honors on other families, while he left his own to attend on the tabernacle in a subordinate character (\*) appointing a stranger to succeed him in the government of the people, and directing them to look to the tribe of Judah for their future sovereigns. If our knowledge of the truth of the existence of these qualities be drawn from the accounts of Moses himself, it must be recollected that he addressed his contemporaries, who could from their own experience judge of his veracity. His wisdom, and integrity are displayed likewise in the description of his actions, and not by artful encomiums on his own character, of which he seldom speaks but to illustrate his conduct. If indeed he is sometimes provoked to assert that claim, to which he was justly entitled (o), he confesses with equal candour, his own faults and misconduct (p) : With the same ingenuous regard to truth, he also records the errors and sins of his own ancestors and relations (q), and boldly censures the disobedience of the people whom he addresses. He uniformly represents them as a "stiff-necked and rebellious people" reminds them of their base ingratitude to God, and fearlessly threatens them

(\*) Numb. ch. xl. 29. ch. xxvii. 15—17. ch. xxxiv. 17. Deut. ch. i. 38.

(o) Exod. ch. xii. 3.

(p) Exod. ch. iv. 10—14. Numb. ch. xx. 10—12. It is not in this last instance precisely stated, how Moses and Aaron had excited the divine wrath, and many strange conjectures have been formed on that subject ; all that can be collected from the text, is, that in the tumult, of the people, they had betrayed some want of confidence in God's protection, or promises. They had perhaps uttered some timid, or impatient expressions ; and any want of faith in them was more offensive, and dangerous, as they had received such signal assurances of favour, and were conspicuous objects of example to the people. Vid. Psalm cvi. 32. 33. Numb. xxvii. 14. Deut. ch. xxxii. 51. vjd. also Numb. ch. xi. 11—15.

(q) Gen. ch. xxiv. 13—30. ch. xlix. 5, 6. Exod. ch. vi. 30. Numb. ch. xii. 1, 2, 10. ch. xxxii. 4. Capell. ad. A. M. 2481.

with



with farther marks of the divine vengeance (r). He delivered his laws without respect to persons; spoke in the peremptory tone of one commissioned by God, not as desirous to conciliate favour, but as confiding in the assistance of him, whose minister he was. If the contemporaries of Moses, who were the spectators of the works, and qualities which he displayed, had incontestible evidence of the divine appointment of their legislator; succeeding generations had also sufficient proofs of the truth and authority of those writings, which he bequeathed for their instruction. They must have been convinced that the deliverance from Egypt, and the sustenance procured for so large a multitude, during the continuance in the wilderness, could have been obtained only by divine interposition. They must have been persuaded that their forefathers could not have accepted the dispensation of Moses, but in the assurance of its being revealed from God, and they beheld permanent testimonies of his veracity and divine commission, in the perpetual observance of those many festivals (s) laws and rites (t), of which he recorded the institution, as well as in those standing vouchers of the truth of his history, and pretensions, the ark and tabernacle (u); the urim and thummim; and the attestation of the prophets; and lastly in the accomplishment of his threats and promises which they experienced in various vicissitudes; in the covenant protection afforded during their attendance on God's service at their solemn feasts (x); in the superfluous abundance that preceded the sabbatical, and the ju-

(r) Deut. ch. ix. 6—14. ch. xxxii. 20—25—28.

(s) As those of the feasts of the Passover, of Pentecost, of Tabernacles, of Sabbath, &c.

(t) As that of Circumcision.

(u) As also the rod of Aaron, which blossomed in the night; the preserved manna, and the brazen serpent kept till the time of Mesekiah. Vid. 2 Kings, ch. xviii. 4. Exod. ch. xvi. 33, 34. Numb. ch. xvii. 5—8. Heb. ix. 4.

(x) Exod. ch. xxxiv. 23, 24.

bilee years (*y*); in the miraculous effects of the waters of jealousy (*z*); in the descent of the celestial fire, which consumed the sacrifices (*a*); and in many other particulars, which need not be enumerated, but which fully account for those firm convictions, and for that rooted attachment for the memory, and writings of their great lawgiver, which they have entailed on their posterity.

Moses was of the tribe of Levi, the son of Amram, and an immediate descendant of Abraham. He was born about A. M. 2432; and distinguished for the attractive beauty of his form. He was miraculously preserved from destruction, and educated "in all the wisdom of the Egyptians" (*b*). He displayed early marks of superior qualities, and being selected by God for the deliverance, and instruction of the Israelites, he maturely examined the truth of the divine appearance, and diffidently declined the commission (*c*), being as he said, "slow of speech (*d*)," and apprehensive that he was of too little estimation, to be appointed as the deliverer of the Israelites. But when encouraged by God, he accepted of the appointment, and with a perseverance and fortitude that have never been equalled, contended for, and by divine assistance effected, the deliverance of the Israelites from their severe bondage, and conducted them through difficulties miraculously subdued, to the borders of the promised land; he communicated to them a code of revealed laws, and modelled their government to a form adapted to the conquest, and possession of the country, and calculated in every respect to answer those high purposes which it was intended to fulfil. Having accomplished

(*y*) Levit. ch. xrv. 3—22.

(*z*) Numb. ch. xi. 5—31.

(*a*) 1 Kings, ch. xviii. 38. 2 Chron. ch. vii. 1. 2 Macc. ch. ii. 10.

(*b*) Acts, ch. vii. 20—22. Philo. de Vit. Mos. Lib. I. p. 605. Macrob. Saturn. Lib. II. cap. 15.

(*c*) Exod. ch. iii.

(*d*) Exod. ch. iv. 10.

his ministry, and completed the Pentateuch, that work which unfolds the wisdom of the first dispensation, and which opened a source of sacred instruction to mankind; he "in the faith" relinquished the prospect of Canaan, and in the expectation "of the recompense of an higher reward," resigned that life which had been devoted to God's service, in the 120th year of his age, to be succeeded by no equal prophet, till the arrival of the Messiah, of whom he was a signal type (e); having in many various circumstances of his character, and eventful life, obviously prefigured the spiritual redeemer of mankind (f).

The sepulchre of Moses, though said to have been "in the valley of Moab (g)," seems to have been miraculously concealed, in order to prevent any idolatrous veneration of it; his character, however, was remembered by his people, with a reverence that approached to superstition. By the Greeks and Romans also, and other Heathen nations, he was acknowledged not only as the most ancient lawgiver (h),

(e) Ezra, on the prophet, who annexed to the Pentateuch the account of Moses' death, observes, that no prophet had since arisen like unto Moses, meaning perhaps, that the great prophet, the Messiah, whom Moses promised, was not yet arrived. Deut. ch. xviii. 18, 19; ch. xxxiv. 46.

(f) Episc. Demon. Evang. Lib. III. cap. 4. Jortin's Remarks, on Eccles. Hist. Vol. I. p. 196—226. Heb. ch. iii. 2.

(g) Deut. ch. xxxiv. 6. Some Maronite shepherds were said to have found his tomb in Mount Nebo, A. D. 1465; but this is an idle fiction. Vid. Basnage's Hist. of Jews, Lib. IV. cap. 2, and Rastick in Deut. ch. iv. 6. St. Jude in his epistle, speaks of a dispute between Michael and the Devil, concerning the body of Moses, alluding probably to a tradition received among the Jews, as possibly does St. Paul, when he mentions the names of Jaanes and Jambres, who withstood Moses, and relates, that Moses said, he "exceedingly feared and quaked" on Mount Sinai, since these particulars are not recorded in the Old Testament. Jude, ch. ix. 2 Tim. ch. iii. 8. Heb. ch. xii. 21. The account of the dispute concerning the body of Moses, was formerly in an apocryphal book vide Origen. *περὶ ἄκρων* Lib. III. cap. 2.

(h) Justin Martyr, Oper. p. 29. Diodor. Sic. L. b. I. p. 84. Euseb., Rhod-m. Strabo's Geogr. Lib. XVI. p. 1103. Tacit. Hist. Lib. V. Just. Lib. XXXVI. cap. 2. Joseph. Antiq. Lib. I. cap. 3.

and

and as an historian of unimpeached veracity (*j*); but by an apotheosis, under which the venerable characters of antiquity were universally revered, he was translated among the gods, and worshipped under different names (*k*); for it is easy to trace the features of the Hebrew legislator, veiled under the personage of many a pagan deity, and to discern his qualities, and actions under the borrowed attributes, and conduct which idolatry ascribed to the objects of its veneration. So also were the customs, laws, and ceremonies of many nations, evidently derived from the Mosaic institutions (*l*). Every one, however slightly conversant with the policy, and religion of pagan antiquity, will discover in the Pentateuch, the sources from whence they were often drawn: In the heroes, and benefactors consecrated by Heathen admiration, are described the Patriarchs, and illustrious persons of scripture. In the fictions of pagan mythology, we behold the disfigured relations of sacred history, and the proud discoveries of philosophy are often but the imperfect transcript of revealed wisdom (*m*). In short, the historians, the poets, and the philosophers of antiquity have enriched their several works with distorted accounts from the sacred volume. The pages of successive writers are pregnant with its relations, and the names of numberless authors might be produced, whose works either confirm the truth of the Pentateuch, or bear testimony to the character and pretensions of its author (*n*). But this has been so often done, that it must be unnecessary to dwell on the subject here.

In

(*j*) To this even Porphyry bore testimony.

(*k*) Artapan. in Euseb. Vossius, Bochart, Just. Martyr, Apol. c. 57. Heur. Prop. IV. cap. 8, 9.

(*l*) Justin. Paræn. cap. 35. Waterland's Charge to the Clergy of Middlesex, May 19, 1731.

(*m*) Euseb. Præp. Evan. Lib. 9. cap. 6, 12, 14, 15. Lib. XIII. cap. 12. Cypri. cont. Jul. Lib. I. p. 8. Tatlas. ad Græc. cap. 61. Joseph. cont. Apion. Lib. I. cap. 22. Clem. Alex. Strom. Lib. I.

(*n*) If there was no translation of the Scriptures into Greek before that

In a general consideration of the character of that dispensation, which is unfolded in the following books, there are some remarks which should be stated for its illustration. In the first place it must be observed, that we are authorized by the sacred writers to esteem it as in some respects imperfect, as a temporary covenant to endure only for a season; imperfect in condescension to the undisciplined stubbornness of the Israelites (a); and imperfect as elementary, and figurative only of a spiritual covenant (p). It is likewise obvious to remark, that Moses, though appointed to communicate a divine law, must with respect to the Israelites be contemplated as a human legislator, since he manifestly addresses them as a state subjected to a Theocracy; God having deigned to be considered in the light of a temporal king to his chosen people (q). Moses therefore speaking as

that of the Septuagint, yet the Heathen writers might have derived much secret intelligence from colloquial intercourses, and Plato indeed professes to have so collected Phœnician and Syrian, that is Hebrew accounts. Vide Plato in Cratyl. Nations appear to have been at first distinguished for civil and religious knowledge, in proportion to their proximity to, and communication with those countries, where the light of revelation shone. The dispersion of the Jews into foreign countries, afterwards furnished information to Heathen nations, and some of this people were certainly scattered into Greece, about the time that the Greek mythology was composed. Vid. Joel, ch. iii. 6. Bochart's Phaleg. Lib. IV. cap. 24. Grotius de Verit. Lib. I. cap. 16. Lib. III. cap. 16. Huet. Prop. IV. cap. 2. Bryant's Mythol. Pref. to Shuckford's Connex. Edwards's Discour. Vol. I. Hartley's Discourse on the Truth of the Christian Religion in Watson's Tracts. Vol. xviii. 1.

(a) Ezek. ch. xx. 25. Matt. ch. xix. 8. Heb. ch. vii. 18. It is a great mistake however, to suppose that any ritual precepts were ordained by the Mosaic Law, in accommodation to customs which prevailed in Egypt, since its design was to segregate the Israelites from all other nations, and to wean them from all tendencies to idolatry, and since it inculcated a particular abhorrence of Egyptian practices. Levit. ch. xviii. 3. Circumcision was doubtless a divine appointment, first observed as a religious rite, by Abraham. Gen. ch. xvi. 11.

(p) Jerom. ch. xxxi. 33. Heb. ch. viii. 7—11. ch. ix. 10.

(q) Exod. ch. xix. 6. 1 Sam. ch. xii. 12, 17, 19. Psalm. ch. xlviii. 24. Haggai, ch. ii. 4, 5. Warburton. Div. Legat. Lib. V. sect. 3.

the legislator of a civil government, and delivering his laws to the people considered in their collective national character, enforces them chiefly on temporal sanctions (s), on motives of present reward, and of present punishment; thus annexing civil benefits to the observance, and civil penalties to the breach of political laws, as respectively their proper and proportioned consequences: To the dull apprehensions likewise, and sensual minds of the Israelites, promises, and threats of speedy accomplishment were necessary; and well calculated to confront them, in subserviency to those laws, the violation of which was immediately hostile to the declared intention of God; in the constitution of the Hebrew polity. Moses, resting likewise on the miraculous proofs of its divine original, which accompanied the promulgation of the law, and confident of the divine support in its establishment, judged it unnecessary to recommend its acceptance, by a direct appeal to those high, and important inducements that might have been derived from the consideration of a future life, and judgment. As the minister however of a divine revelation, as the teacher of a religion, in which light also Moses must be contemplated; he undoubtedly proposed higher encouragements, than those of temporal reward, and endeavoured to animate his people, by the display of a more glorious prospect.

Hence it is, that he so particularly describes the attributes and designs of God (s); so strongly insists on the advantage of obedience, and occasionally adverts to that final retribution, which should take place after death (t). It was, however, not so much by the po-

(s) Porter's Diff. p. 269.

(t) Exod. ch. iii. 6. comp. with Luke, ch. xi. 37. Gen. ch. i. 27. ch. ii. 15. Nump. ch. xxiv. 17. Deut. ch. xxxii. 39.

(t) Deut. ch. xxxii. 29. (where Acherith-am should have been translated, their future state.) Numb. ch. xxiii. 30. Deut. xxxii. 39.

sive declarations, as by the figurative promises of the law, that Moses held out the consideration of eternal recompence to his people, for it was consistent with the typical character of the first dispensation, which was figurative in all its parts, to shadow out rather than directly to reveal those spiritual rewards, which were to be annexed, as more exalted sanctions to an higher covenant (*u*); and that the promises of the Mosaic law, were the figures, and representations of "better things to come" (*x*), as also, that its threats were significant of stronger denunciations, is evident not only from their correspondent, and allusive character (*y*), but also from the interpretations of the prophets; and it is certain that if the sensual, and duller ranks were unable to discover the full extent of the promises, yet the more instructed, and more enlightened persons understood and considered in its spiritual import (*z*). Still, however, it must be repeated, while Moses speaks as a civil governor, he does not ground his laws on spiritual sanctions, but rather has recourse to the strongest, and most effecting motives of present consideration, urg-

(*u*) Heb. ch. viii. 6. The law was designed rather to convince mankind of sin, by the severity of its requisitions, than to furnish them with any distinct assurance of immortality. Yet, nevertheless, salvation was unquestionably to be obtained in virtue of Christ's atonement, by those, who fulfilled the terms of the old covenant. Rom. ch. iii. 19. 20. Gal. ch. iii. 22.

(*x*) Psalm cxxxiii. 36. Deut. ch. xxx. 15—19. comp. with Luke, ch. x. 25—28.

(*y*) Hieron. Epist. Dardan.

(*z*) Heb. ch. xi. 8—16. The Mosaic covenant included, that made to Abraham, which was a counterpart of the gospel covenant, and of which the promises were certainly spiritual, and in the renewal of this covenant, together with that made at Sinai, Moses blends temporal and spiritual promises. Vid. Gen. ch. xvii. 7. Deut. ch. xxix. 13. ch. xxx. Gal. iii. 8, 17. &c.

ing God's threat, "of visiting the iniquity of the father's upon the children (a)."

It remains to be remarked, with respect to the laws delivered to the people of Israel, that some were of a general and permanent, others of a confined and temporary nature. They are usually distinguished into moral, ceremonial, and judicial.

The ceremonial, and the judicial laws are in the following books joined together, as the Hebrew religion and polity were built up together in one fabric; these laws, as adapted to the particular state and government of the Israelites (b), and as often incapable of general application (c), are collectively represented as not obligatory on other nations.—Many of these laws are indeed pronounced by Moses, to be "laws and ordinances for ever," "through all generations (d)," and hence the Jews believe, that they never shall be abolished (e), but it is certain, that these expressions must be understood to mean only, that such laws should not be liable to abrogation by any human authority, and that they should long continue; but by no means, that they should never be reversed by the same authority, on which they were first established (f).

(a) Exod. ch. xx. 5. Deut. ch. v. 9. This denunciation against idolatry, applied to punishments in the present life, for God afterwards declared, that as to future retribution, the son should not bear the iniquity of the father, Ezek. ch. xviii. 20.

(b) Circumcision was a rite of distinction, useless, when the barriers between the Jew, and Gentile were thrown down.

(c) The number of the priests and Levites was limited. All nations could not be served by the Aaronical priesthood, neither could they resort three times a year to one place.

(d) Exod. ch. xii. 14—17. ch. xxxi. 21. ch. xl. 15. Levit. ch. iii. 17. ch. vi. 18. ch. vii. 36. ch. x. 9. ch. xxiii. 14—21—31—41. ch. xxiv. 3. Numb. ch. xv. 15. ch. xix. 10.

(e) Vid. Maimon Mori. Nevoch. Par. II. cap. 38.

(f) The ceremonial laws were sometimes dispensed with, as was circumcision in the wilderness, where it was of no use. So David eat of the shew bread, and our Saviour justified his conduct. Vid. 1 Sam. ch. xxi. 6 Matt. ch. xii. 3—4.



The ceremonial laws were unquestionably transient institutions, designed to imitate, and foreshew evangelical appointments. As therefore in their nature, figurative of future particulars, they have passed away on the accomplishment of those things, of which they were the shadows (*g*) ; Ritual observances are now unprofitable as spiritual righteousness is introduced (*h*), and the Levitical priesthood being changed, its appendant laws are changed also (*i*). The end of the ceremonial laws is fulfilled, and they remain only as the picture of a well-concerted scheme ; the prophetic testimonies, that support a more spiritual covenant.

The judicial laws also, as far as they respected the Israelites as a civil society, and were contrived with regard to the peculiar, and appropriate condition of that people ; as far as they were suited to the exigencies of a time, and devised with a view to the accomplishment of certain purposes now effected, are no longer binding, as positive laws on us.

Christ did not indeed formally, and in express terms, repeal any part of the Mosaic Law ; but, whatever was accomplished, did necessarily expire. The Apostles, it is true, though they regarded the ceremonial law as a bondage from which they were freed (*k*), still continued to observe some of its precepts. This however, was by no means as a necessary service, but in compliance with the prejudices of the profelyte Jews (*l*). As the force of education, and long habit,

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could

(*g*) Coloss. ii. 17.

(*h*) Rom. ch. vii. 6. Heb. ch. vii. 18, 19. i Peter, ch. ii. 5. Barnab. Epist.

(*i*) Heb. ch. vii. 12.

(*k*) Acts, ch. xxi. 21—27. i Cor. ch. ix. 20. Gal. ch. iv. 1—7—30, 31. ch. v. 1—5.

(*l*) Acts, ch. xvi. 3. St. Paul circumcised Timotheus, "because of the Jews which were in those quarters." In a council previously held, the Apostles deliberated indeed, concerning the necessity of circumcision ; but

could not be immediately counteracted, the Jews were suffered to continue in the observance of those ritual precepts, which, if now nugatory, were at least harmless, while they were not set up in opposition to the pretensions of the gospel covenant.

The Apostles likewise, living under a government, which was founded on the Mosaic establishment, and which had the judicial laws incorporated into the very frame of the constitution, could not without violating the duties of good citizens, and without offending against the authority of the civil magistrate, refuse to be subservient to the regulations of that polity; they must have perceived however, that as far as the civil were interwoven with the religious institutions, they should give way to evangelical appointments. They must have understood, that as the distinctions between Jew and Gentile were now to cease, the whole of that oeconomy which was contrived to keep the Israelites a separate people, was useless, and inconsistent with the design of christianity. Yet as they knew that it was only by the gradual operation of the Christian spirit, that the Jews could be weaned from a long established obedience to the law, and that in fact till the constitution of their country should be changed, or dissolved, such obedience was in some degree necessary; the Apostles only then reprobated the advocates for the observance of the Mosaic Law, when they sought to enforce it as generally necessary, and as a means of justification (*m*): they taught that salvation was to be obtained without the law (*n*), and expressly

but they certainly understood, that with respect to the Gentiles at least, there could be no obligation to observe the law, as far as it was of a temporary and local nature. They appear to have assembled only to ratify by an unanimous decision, the sentiments of Paul and Barnabas. Vid. Acts, ch. xv. 1—29.

(*m*) August. cont. Faust. Lib. XIX. cap. 17. Just Martyr, Dialog. p. 230. Edit. Thirl. Constit. Apostol. Lib. VI. cap. 11, 12—o, 21, 22. Rom. ch. x. 2.

(*n*) Acts, ch. xiii. 39. Rom. ch. iii. 28. ch. ix. 32. Gal. ch. ii. 16.

exempted

exempted the Gentile converts from the necessity of respecting any precepts but those which were entirely moral, or partook of a moral character (o).

As to the moral laws, whether those contained in the Decalogue, or those occasionally interspersed through the judicial, and ceremonial code it is evident that these, as having in themselves an intrinsic excellence and universal propriety, and as founded on those relations, which eternally subsist, as well with reference to our dependance on God, as between man and man reciprocally, must remain in perpetual force, for the Mosaic Law was annihilated, only so far as it was of a figurative and temporary character.

The ten commandments which were first given, as containing the primary principles of all law, were doubtless introduced with such majesty and solemnity, that they might retain an everlasting, and irreversible authority, which no time should alter, no change of circumstance disannul, or invalidate; they were uttered by the voice of God, before the whole multitude of Israel; were written twice by God's own finger (p); and are obviously distinguished from the other laws, which were given to Moses only, which were written by him, and which were moulded in conformity to the peculiar condition and circumstances of the Israelites.

(o) Acts ch. xv. 10, 11. This declaration was first made in favour of the Gentile nations. Vid. Acts, ch. xv. 19, who had neither prejudices nor civil regulations to controul them; but the Gospel liberty was to extend equally to the Jews, when they should be released from the influence of habit, and the injunctions of civil authority. Rom. ch. vii. 4. ch. viii. 15. Indeed, after the destruction of Jerusalem, most of the Hebrew converts to Christianity renounced the Mosaic Law without hesitation; a part only adhered to it, as the Nazarenes, Ebionites, &c. Vide Mosheim. de Rebus Christ. Ant. Constant. Sæc. ii. sect. 38, note \*

(p) Exod. ch. xxxi. 18. That is by God's immediate power, and not by the acts of man. Vid. Maimon. Mori. Nevoch. Par. I. cap. 66.

Moses likewise, (as has been observed by Hooker (g), evidently discriminates the moral from the ceremonial laws, for in his recapitulation of the law, in the book of Deuteronomy, he says, "the Lord spake unto you out of the midst of the fire, ye heard the voice of the words, but saw no similitude, only a voice, and he declared unto you his covenant, which he commanded you to perform, the ten Commandments, and wrote them on two tables of stone," durable monuments to intimate their unperishable authority,) "and the Lord commanded me at the same time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it (r)." These laws then given for the advantage of all mankind, founded on principles of invariable, and universal propriety (s), and stamped with the two great characters of Christian excellence, gratitude to God, and love to man, are properly inscribed on everlasting tablets, in the Christian church, and must be observed as long as any reverence for the deity shall exist.

The other moral laws which are intermixed with the ceremonial and judicial precepts, and which have entirely a general character (t) may be considered as

(g) Hooker's Eccles. Polit. Book III. p. 146.

(r) Deut. ch. iv. 10—14. ch. v.

(s) The morality of the fourth Commandment, and its perpetual force, (though with a change as to the day) is as unquestionable, as that of any other part of the Decalogue. Shepard's Theis Sabbathæ.

(t) Of these there are many. Vid. Exod. ch. xxi. 19, 20, 22. ch. xxii. 1, 4, 5, 6, 10, 11—16, 19, 20—22, 26—28. ch. xxiii. 1—9, 12. Levit. ch. xvii. 7. ch. xix. 9, 10, 14, 17, 18, 29, 35, 36. ch. xx. 9, 10, 17. ch. xxiii. 22. ch. xxiv. 18. Numb. ch. xxx. 2. Deut. ch. i. 16, 17. ch. xiv. 29. ch. xv. 7, 8, 11. ch. xvii. 6. ch. xxii. 1—3. 14—21. ch. xxv. 14, 15. It may be deemed superfluous to contend for these, as the same principles are inculcated in the Decalogue, but every injunction which illustrates the moral duties, and dilates the moral precepts, is important. The law and the prophets are not useless, though we possess the "two Commandments on which they hang, nor is the Decalogue superfluous, since the gospel has furnished a more perfect rule, and declared, that all the law is fulfilled in one word. Matt. ch. xxiii. 40. Gal. ch. v. 14. Besides, the dignity of the Mosaic Law is affected by this consideration.

corollaries from, or commentaries on the Decalogue. These, though blended with others of a local and temporary nature, and scattered through a collection superseded, and virtually repealed, have, as a revelation of the divine will, which is ever uniform in the same circumstances, as well as from their intrinsic character, a claim to perpetual observance, as much as those of the Decalogue. They were delivered in circumstances less awful than were the ten Commandments, which summed up in a compendious form the whole excellence of the moral law; but the other laws had not the less authority, because delivered by the mediation of Moses, at the particular request of the people, who trembled at the voice of God (u); and no argument against the perpetuity of these secondary laws, can be drawn from the direction added, (chiefly for the sake of those that were of a local and temporary nature) to observe them in the land of Judæa; since those of the two tables, though indisputably of universal obligation, were delivered with a similar application, as appears from the sanction annexed to the fifth Commandment (x). No part of the law, as far as it is strictly moral, is abrogated by the gospel, any more than are the commandments of the Decalogue. The old dispensation is declared invalid only as a covenant of salvation, and it is evacuated in Christ, only as far as it is accomplished. Christ came not to destroy, but to fulfil the law (y), and its moral design is still unaccomplished, and must so continue till the end of time, for “till heaven and earth pass

(u) Exod. ch. xx. 19.

(x) This annexed motive of temporal reward, as well as the exordium prefixed to the first Commandment, and the commemoration added to the fourth, in Deut. ch. v. 15. have an appropriate application when addressed to the Jews, which however, by no means affects the universality and perpetuity of the Decalogue; and if the direction which accompanied the other laws, be conceived to restrict their observance to the land of Canaan, it can apply only of a local and temporary nature, since the others might with equal reason be observed elsewhere.

(y) Matt. ch. v. 17.

away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (*z*).’ Our Saviour adds, still speaking of the law under one general consideration, “ whosoever shall break one of these least Commandments, and shall teach men so, he shall be called least in the kingdom of Heaven ; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven (*a*) ” The apostles were so far from considering as abolished, any part of the Mosaic Law, which had a moral character, that they expressly ratified and enjoined as necessary, injunctions not contained in the Decalogue, but which had only a moral tendency (*b*). It follows then from these considerations, that though the law be abrogated, as a covenant insufficient, and preparatory (*c*), though its ce-

(*z*) Matt. ch. v. 18. Luke, ch. xvi. 17.

(*a*) Matt. ch. v. 19.

(*b*) Acts, ch. xv. The Apostles in the first council held at Jerusalem, after having pronounced the ceremonial law to be burdensome and unnecessary, enjoined to the Gentiles, in the name of “ the Holy Ghost,” an observance of the Mosaic Law, where it had a general character and moral tendency, and in the very terms, as well as in the spirit of the Mosaic Law, (considered distinctly from the Decalogue,) they prescribed unto the Gentiles “ as necessary things,” that they should abstain from meats offered to idols, and from blood, and from things strangled, and from fornication ; inasmuch as these were descriptive of a disposition to idolatry, and adopted in opposition to the service of God. St. James concludes his advice, by intimating, that these instructions were permanent precepts of the Law of Moses, which was “ read in every city.” Vid. Acts. ch. xv. 1, 7, 10, 11, 19, 20, 21, 24, 28, 29. St. Paul in his epistles, asserts the abrogation of the law, only as set up in opposition to the gospel, to which it was “ a school-master.” In comparison of which it was “ elementary and beggarly ;” but in reference to which, and in its moral and spiritual character, it was “ holy, just, and good.” Vid. Rom. ch. iii. 20, 24, 28, 31. ch. viii. 4. Gal. iii. 24. ch. iv. 9. 1 Tim. ch. i. 8—10. ch. v. 18. 1 Cor. ch. ix. 9, 10. where a Mosaic precept not in the Decalogue is said to be spoken “ altogether for our sakes.” Vid. Deut. ch. xxv. 4. In this, as in other instances, where a moral import is couched under a figurative precept, we may say with St. Ambrose, *evacuatur in Christo, non vetus Testamentum, sed velamen ejus.*” Epist. 76. Deut. ch. xxii. 10. Rom. ch. vii. 14. See lastly, ch. xxiii. 56. where St. Paul admits the authority of a general precept, delivered in Exod. ch. xxii. 28.

(*c*) We are freed also from the curses of the law,” the ministration of death.” Vid. Gal. ch. iii. 13. 2 Cor. ch. iii. 7. but not from its directive power.

remories

remonies have vanished as the veil, and covering of spiritual things, and its judicial institutions have dissolved with the æconomy of the Hebrew government, its moral pillars remain unhaken. The law then is abolished only so far as fulfilled, and superseded by a more excellent dispensation. As its precepts prefigured this, they have terminated; as its appointments prepared for this, they were exclusively confined to the Hebrew nation. As its commandments correspond with the moral designs of the gospel, they are incorporated with, and should be observed under the Christian covenant.

The Mosaic dispensation, inasmuch as it was restricted to one nation, and contrived to effect its purpose, by partial regulations, cannot be supposed to have been productive of that liberal and diffusive benevolence which characterizes the gospel; which is a covenant designed to embrace all nations, and to promote universal love. But though the peculiar privileges, which the first covenant conferred on the Israelites, led them to entertain an arrogant and unreasonable conceit, it is certain that the Mosaic Law, recommended throughout, as much benevolence as was consistent with that distinction, which it was intended to promote. The principles on which it is framed, may be always adopted with advantage, since it breathes throughout a fine spirit of moral equity; of merciful regard to strangers (*d*), and even to the brute creation (*e*); and tends, by its literal and figurative precepts (*f*) to awaken benevolence, and charitable dispositions.

The five books of Moses furnish us with a compendious history of the world, from the creation to the arrival of the Israelites, at the verge of Canaan, a period of above 2250 years. It is a wide description,

(*d*) *Passim*.

(*e*) *Exod. ch. xxiii. 12. Deut. ch. v. 14. ch. xxii. 6, 7.*

(*f*) *Deut. ch. xxii. 10. ch. xxv. 4.*

gradually

gradually contracted ; an account of one nation, preceded by a general sketch of the first state of mankind. The books are written in pure Hebrew, with an admirable diversity of style, always well adapted to the subject, yet characterised with the stamp of the same author ; they are all evidently parts of the same work, and mutually strengthen, and illustrate each other. They blend revelation, and history in one point of view, furnish laws and describe their execution, exhibit prophecies, and relate their event.

Besides the Pentateuch, Moses is said to have composed many of the Psalms, and some have, though improperly attributed to him all those between the 90th, and the 100th inclusive. He appears, however, to have been the first writer who was inspired in the productions of sacred hymns, and those contained in the xvth chapter of Exodus, and the xxxi<sup>id</sup> of Deuteronomy, furnish very beautiful models of his enraptured poetry. The book of Job has been with some probability supposed to have been written or translated by Moses, and many apocryphal works have been ascribed to him, by writers desirous of recommending their works under the sanction of his name. Cedrenus transferred into his history, a book, which passed under the name of Moses, styled *Little Genesis* (g), and which contained many spurious particulars. It was extant in Hebrew in the time of St. Jerom, and cited by him, but condemned as apocryphal, by the council of Trent. Others attribute to him an apocalypse, from which they pretend, that St. Paul copied in v. 15, of ch. vi. to the Galatians ; but these, as well as those entitled the ascension, and the assumption of Moses, and some mysterious books were probably fabricated by the Sethians, or Sethedians, an ancient set of Gnostic heretics, who pretended to be derived from Seth, and to possess several books of the Patriarchs (h).

(g) *Λεπτή Γένεσις*.

(h) Athan. Synop.



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OF THE  
BOOK OF GENESIS.

**T**HIS, which is the first book in order of the Pentateuch, is called Bereschith in those Hebrew copies, which adopt the division of the Pentateuch into five books (*a*). This word signifies the beginning, and was chosen for the title in conformity to the Hebrew custom of denominating the sacred books from their initial words respectively. The book however, is usually entitled Genesis, from a Greek word (*b*) of similar import. It was written by Moses, as the concurrent testimonies of all ages declare (*c*), as some suppose, in the land of Midian, where Moses fed the flocks of his father-in-law in the wilderness, with design, it is said, to comfort the Hebrews in their servi-

(*a*) Some private copies only are divided, those used in the Jewish synagogues are not.

(*b*) Γενεσις. Generation, production. It is remarkable that the New Testament begins with the same word Βίβλος γενέσεως Ιησού.

(*c*) Du Pin. Diss. Prel. Sect. I. Hist.

tude, by the example of constancy in their fathers, and by a display of the oracles and promises of God; as particularly in that remarkable revelation to Abraham, that "his seed should be a stranger in a land not theirs, and should serve them, and be afflicted 400 years, and that God should judge that nation, whom they should serve, and afterwards they should come out with great substance (*d*)."  
 Eusebius (*e*) intimates his respect for this opinion, but Theodoret (*f*), and others suppose that the book was written in the wilderness after the promulgation of the law, and a third hypothesis has been offered from the Rabbi Moses Ben Nachman, that God dictated to Moses all the contents of the Pentateuch during the forty days that he was permitted to have a communication with the deity on Mount Sinai, and that at his descent, he committed the whole to writing. It is however, as impossible, as it is of little consequence to determine which of these opinions is best founded, and it is sufficient for us to know, that Moses was assisted by the spirit of infallible truth, in the composition of this sacred work (*g*), which he deemed a proper introduction to the laws and judgments delivered in the subsequent books.

The description which Moses furnishes in this book, concerning the creation, as relating to circumstances previous to the existence of mankind, could be derived only from immediate revelation (*h*). It was received by the Jews with full conviction of its truth, on the authority of that inspiration, under which Moses was known to act. But when the book was first delivered, many persons then living, must have

(*d*) Gen. ch. xv. 13, 14. From the birth of Isaac to the deliverance from Egypt was 405 years. The 430 years mentioned in Exodus, ch. xii. 40. includes the twenty-five years of Abraham's sojourning in Canaan, before the birth of Isaac. Vid. Patrick. in loc.

(*e*) Euseb. Præp. Evan. Lib. II. cap. 7.

(*f*) Theod. Quest. in Gen. Ven. Bede, &c.

(*g*) Rom. ch. iv. 3. Gal. ch. iii. 8. Jam. ch. ii. 23.

(*h*) Origen. Homil. 26 in Numer.

been competent to decide on the fidelity with which he relates those events, which were subsequent to the creation; they must have heard of, or disbelieved the remarkable incidents in the lives of the Patriarchs, the prophecies which they uttered, and the actions which they performed; for the longevity of man in the earlier ages of the world, rendered tradition the criterion of truth; and in the days of Moses, the channels of information must have been as yet uncorrupted; for though ages had already elapsed, even 2432 years before the birth of the sacred historian, yet those relations were easily ascertained, which might have been conveyed by seven persons from Adam to Moses, and that the traditions were so secure from error, we shall immediately be convinced, when we consider that Methusalem was 340 years old when Adam died, and that he lived himself till the year of the flood, when Noah had attained 600 years (*i*). In like manner Shem conveyed tradition from Noah to Abraham, for he conversed with both a considerable time. Isaac also, the son of Abraham, lived to instruct Joseph in the history of his predecessors, and Amram, the father of Moses, was cotemporary with Joseph (*k*). The Israelites then must have been able by interesting tradition, to judge how far the Mosaic account was consistent with truth (*l*). If the memory of man reached

(*i*) Adam died, A. M. 930, 126 years only before the birth of Noah, and therefore must have been seen by many of Noah's contemporaries. Lamech, the father of Noah, had certainly seen Adam and his children, being born 56 years before Adam's death, and Noah himself might have seen many memorials existing, to prove the truth of those events afterwards recorded by Moses, for Noah died only two years before the birth of Abraham; and Isaac might have seen Shem and Selah, who conversed with Noah many years.

(*k*) The tradition then was conveyed from Adam, through Methusalem, Noah, Shem, Abraham, Isaac, Joseph, and Amram to Moses, seven intermediate persons. This account of the longevity of mankind, in the first ages of the world, was confirmed by Manetho, Berosus, Mochus, Hestius, &c.

(*l*) Euseb. Præp. Evang. Lib. IX. cap. ult.

beyond

## 62 OF THE BOOK OF GENESIS.

beyond the period assigned to the creation, they must have disbelieved the Mosaic history ; but if through so small a number of immediate predecessors, they could trace up the origin of mankind to Adam, we need not wonder at the implicit veneration which ratified the records of the sacred historian, which accepted a revelation, confirmed by every received account, and stamped by every sanction of divine authority. The sacred character of the book is established also by the internal evidence of its inspiration, by the revealed history of the creation of the world, by the several predictions after fully accomplished, and lastly, by the suffrage of our Saviour and his apostles, who have cited from it at least twenty-seven passages *verbatim* in the New Testament, and thirty-eight according to the sense (*m*).

Genesis contains the history of 2369 years to the death of Joseph or thereabouts, if we follow the account of the ages of the Patriarchs, and suppose the flood to have happened about 1656 years after the creation. It is perhaps scarce worth the trouble to observe, that some very futile objections have been made to the period which is assigned by Moses to the creation, as though it were too recent to be reconciled with some natural appearances, for it has ever been found upon accurate investigation, that though the existence of the world, according to the Mosaic account, be too short (*n*), to be compatible with

(*m*) As Rivet has accurately calculated.

(*n*) The creation of the world began, according to Usher, on Sunday, October 23 ; before the birth of Christ 4004 years, if we follow the Hebrew text. The Septuagint version places it 5872, and the Samaritan 4700 before the vulgar æra. The Septuagint reckons 2262 years before the flood ; the Samaritan only 1307. Vid. Jackson's Chron. Tab. Aug. Civit. Dei. Lib. XII. Newton's Hist. of Antidel. World, p. 98. Strachius Brev. Chron. translated by Sault, p. 166, 176, &c. Capel. Chron. Sac. in Appar. Walton. Some place the creation about the time of the vernal equinox, since Moses, and the sacred writers, reckon their first month Abib from that time. Vid. Virg. Georg. II. l. 336. & seq. but this was in memory of their deliv-

verance

with the theories of some fanciful men, yet that just philosophical reasoning has always tended to corroborate the assurance of the received date of the creation. The extended accounts of the Chaldean, Egyptian, and Chinese chronology, which reach far beyond all bounds of probability (*o*), and the magnified calculations of some other nations are now justly considered as the fictions of national vanity, or the exaggerations of erroneous computation. They are often in themselves contradictory (*p*), and utterly inconsistent with all observations on the appearance of nature, all philosophical enquiry, and the advancement of mankind in arts, sciences, and refinement. These improbable fabrications are delivered by authors who lived long after Moses, whose veracity is impeached in other instances, and whose general accounts are enveloped in fable; and tinged by credulity. The learned Halley has observed, that the oldest astronomical observations made by the Egyptians, of which we have any account at this day, were not later than 300 years before Christ (*q*). The Chaldean

verance from Egypt. The first month in civil calculations was the first after the autumnal equinox; this was called Tisri, and answers to part of our September.

(*o*) The Babylonians reckoned up 33,000 years, the Chaldeans in the time of Cicero talked of 47,000, and Manetho, jealous for the reputation of his country, carried back his chronological accounts to 36,525 years. Vid. Cicero, de Divin. Lib. I. Bryant's Mythol. vol. 3. Petav. &c.

(*p*) Manetho professes to have described his Dynasts from some pillars of Hermes Trismegistus. As Sanchoniatho also derived his theology from Hermes, different accounts must have been drawn from the same source. Vid. Stilling. Orig. Sac. Lib. I. cap. 2. The fountain or the streams must have been corrupt.

(*q*) Sanchoniatho, the Phœnician Historian according to the most extended accounts of Porphyry, flourished long after Moses, probably not less than two centuries. Manetho and Berossus lived not more than 300 years before Christ. Vid. Bochart. Geogr. Sac. Part 2. Lib. II. cap. 17. Jos. Scalig. Not. in Euseb. Chron. p. 12. Præp. Evang. Lib. I. cap. 9. Lib. X. cap. 9. Scalig. Can. Isag. Lib. III. Stilling. Orig. Sac. Book I. ch. ii. sect. 4. Diod. Sib. Lib. I. Laët. de Orig. Error. Lib. II. cap.

## 64. OF THE BOOK OF GENESIS.

dean calculations are unworthy of attention, since they contradict the account of the flood, and are quite irreconcilable with the general testimony of ancient history; and the chimerical accounts of the Chinese, written in hieroglyphics, and rescued imperfectly, and with difficulty from destruction, cannot properly be produced in support of any theory, repugnant to more authentic chronicles (*r*), much less can they be suffered to invalidate the chronology of the scriptures. The incredible and contradictory accounts which these (*s*) nations furnish, appear to have been swelled to so great a magnitude, by varying the modes of calculation, by separating cotemporary events, and by substituting lunar for solar periods. They are the misrepresentations of pride, or the errors of inattention, and unworthy to be put in competition with the accuracy, and documents of revealed information (*t*).

Every

II. cap. 12. Voss. de Idol. Lib. I. cap. 28. Wootton's Reflect. on and Mod. Learning, and Stackhouse's Hist. of Bible. Book I. ch. 5.

(*r*) One of the Chinese Emperors, about 213 years before Christ, ordered all their historical records to be destroyed. The Chinese have not any work in an intelligible character, above 2200 years old; Father Amiot considers their nation as a colony, derived from the immediate descendants of Noah, and their tradition knowledge, and religious doctrines, when freed from ignorant and superstitious additions, exhibit a correspondence with the Patriarchal principles. Vid. Martini. P. 2 3, 9. Mem. de L'Hist. des Sciences, &c. Chinois, Vol. I. Par. 1776.

(*s*) The Greeks could produce no dates beyond 550 years before Christ, and little historical information before the olympiads, which began 775 years before Christ. Herodotus, who flourished less than five centuries before our Saviour, begins with fable; Thucydides rejects as uncertain, all that preceded the Peloponnesian war, and Plutarch ventured not beyond the time of Theseus, who lived a little before the ministry of Samuel. Vid. Plutarch's Life of Theseus, Strabo's Geograph. Lib. XVII

(*t*) Some difficulties, equally futile and unreasonable, have likewise been started against the probability of that account, which derives the whole race of mankind from one common stock, notwithstanding the diversity of complexion, and the separation of country; but actual observation hath ascertained that climate and local circumstances are sufficient to account for every dissimilarity which is discovered in the appearance

Every circumstance, indeed, in the Mosaic account, bears, if impartially considered; a striking feature of probability and truth, and the whole is far different from the wild and inconsistent theories, which have at different times been imagined, and framed by fanciful men (*u*), whose crude and extravagant conjectures concerning the creation, only prove the impossibility of treating such a subject without the aid of inspiration. Moses describes the great work of the creation, not in an exact philosophical manner, but with a concise magnificence, designed to impress mankind

appearance of different nations. The supposed difficulties of emigration are likewise obviated by recent discoveries in geography, for these demonstrate a much greater proximity in countries, between which no communication was supposed to exist in the earlier ages of the world, than obtains between those from which early emigrations have confessedly been made, and those to which they have been directed. It is now determined, by positive examination, that the north east part of Asia, is either connected with the north west part of America, or separated from it by a very inconsiderable distance; though indeed, this discovery was not necessary to prove that the savage nations of the western continent must have derived their origin from the same common source as the eastern nations; since not to insist on the arguments for the recency of their establishment, which might be drawn from their uncivilized state, and their rude ignorance of the useful arts, they retained the vestiges of opinions and customs, which were so remarkable similar to those that prevailed in the east, as evidently to point out a former connection: a reverence for the Sabbath, and an acquaintance with many appointments of the Mosaic institution, were observed to exist in America, by the first discoverers of that country, too numerous indeed to be the result of an accident or casual remembrance; all the Americans had some traditionary acquaintance with the particulars of the Mosaic history; as of the flood; of one family preserved; and of the confusion of tongues. The Mexicans had a custom of tinging the threshold of the door with blood, possibly in allusion to the circumstances that distinguished the institution of the Passover, and the Canadians had even some idea of the Messiah. Huet. *Demon. Evang.* cap. vii. sect. 3. *Lerii Navig. in Brasil.* cap. 16. *Joan. de Lict. Antwerp. Not. ad Dissert. Grot. de Orig. Gent. American.* *Acosta's Hist. Lib. V.* cap. 28. *Peter Mart. Decad. iv.* cap. 8. and *Decad. viii.* cap. 9. *Geor. Horn. de Orig. Gent. American.* *Harris's Introd. to Collect. Voyage.*

(*u*) Cudworth's *Intel. System*, and *Cosmog. pref. to Univ. Hist.* *Clarke's Demonst. of Being and Attributes of God.*

with just notions of God, and of his attributes (*x*). The account is given without any attempt to establish system, and in a manner levelled to all capacities, though universally admired for its sublimity (*y*). The divine agency is represented under images, and descriptions accommodated to human conceptions, and though the real mode of God's operation and proceedings cannot be apprehended by us at present, they are in some measure subjected to our understanding, under analogous representations, which illustrate their character. But notwithstanding the nature of God's agency is adumbrated under terms and expressions adapted to human actions, the account of the creation is not to be considered as allegorical, or merely figurative, any more than the history of the temptation, and of the fall from innocence; since the whole description is unquestionably delivered as real, and is so considered by all the sacred writers (*z*). In the explanation of scripture indeed, no interpretation which tends to supersede the literal sense should be admitted, and for this reason also it is, that those speculations which are spun out with a view to render particular relations in this book more consistent with our ideas of probability, should be received at least with great diffidence and caution. To represent the formation of the woman from Adam's rib, as a work performed in an imaginary sense, or as pictured to the mind in vision, seems to be too great a departure from the plain rules which should be observed in the plain rules of

(*x*) Some think that the world was instantaneously created, though represented by Moses, as performed in succession of time, in accommodation to our conceptions, but it is more reasonable and consistent with the account to believe that it was completed in detail. Moses speaks of the creation of the universe, but treats of the heavenly bodies only so far as they respected the earth.

(*y*) Longin. de Sublim. sect. 9.

(*z*) 2 Cor. ch. xi. 3. 1 Tim. ch. ii. 13. Allix's Reflect. on Gen. Waterland's Gen. Pref. to Script. Vind. Witty's Essay towards Vindic. of Mosaic Hist. Nichols's Confer. with a Theist. Part. I. P. 136. Bouchart de Script. Tentat. p. 836.

scripture,



scripture (*a*), and inconsistent with the exposition of the sacred writers. So likewise the wrestling of Jacob with an angel (*b*), though sometimes considered as a scenical representation addressed to the fancy of the Patriarch, should rather be contemplated like the temptation of Abraham (*c*), as a literal transaction, though perhaps of a figurative character; like that, it was designed to convey information by action instead of words, of certain particulars which it imported the patriarch to know (*d*), and which he readily collected from a mode of revelation, so customary in the earlier ages of the world, however it may seem incongruous to those who cannot raise their minds to the contemplation of any œconomy which they have not experienced, and who proudly question every event not consistent with their notions of propriety.

After having related the disobedience of Adam, and its punishment, softened by the gracious promise of a future seed, that should bruise the seducer to

(*a*) Gen. ch. i. 22, 23. This is related by Moses, as a real operation, though performed while Adam was in a deep sleep, and is so considered by the sacred writers. 1 Cor. ch. xi. 8, 9.

(*b*) Ch. xxxii. 24, 25.

(*c*) Ch. xxii. The enjoined sacrifice of Isaac is properly considered as a typical representation, which was understood by Abraham to prefigure the sacrifice of Christ. Vid. John ch. viii. 56. But it cannot be admitted, that the command was merely an information by action given at the request of Abraham, as this, notwithstanding the arguments of the learned Warburton, must be considered as inconsistent with the passages in scripture, where God is said to have tempted Abraham. Gen. ch. xxii. 1. Heb. ch. xi. 17. Vide Div. Legat. Book VI. sect. 5.

(*d*) Ch. xxxii. 24, 25. The successful struggle which Jacob maintained, was intended to convey to him an assurance of that deliverance from the hand of Esau, which he had piously intreated; it is represented as an actual event by Moses, and is so received by Hosæ, ch. xii. 4. St. Jerom understands it as figurative of spiritual conflicts which we are to maintain. Hieron. in cap. 6. Epist. ad Ephes.

fin (e), Moses describes the multiplication of mankind, and the evil consequences of the entailed corruption. The intermixture of the descendants of Seth, "the sons of God," with the family of Cain, "the daughters of men;" the progress of impiety, and its punishment; the preservation of Noah, and of his family, from amidst the general destruction by the flood; he proceeds to treat of God's covenant with man; of the dispersion of the descendants of Noah; of the confusion of tongues; of the covenant made with Abraham; of the destruction of Sodom and Gomorrah; and of such particulars in the lives of the Patriarchs, as were best calculated to illustrate the proceedings and judgments of Providence, and the rise and progress of religion; and he concludes with the interesting story of Joseph, and of the settlement of the Israelites in Egypt. Thus have we a clear, though short history of the first ages of the world, which prophane writers had vainly endeavoured to rescue from the shades of antiquity. The whole is related with a concise and noble simplicity of style suitable to the dignity of the subject. The sacred writer, anxious only to furnish important intelligence, describes the earlier periods with rapidity, and dilates more copiously on the interesting transactions of which the effects and influence were recently experienced. In the hasty sketch, however, even of the first ages, Moses by the selection of individual families for consideration, delineates a striking picture of the manners of each period, and by occasionally descending to

(e) Gen. ch. iii. 15. It is remarkable that in this first prophecy of the Messiah, he is promised as the "seed of the woman." The Jews were at a loss to account for the restriction, of which the reason is revealed to us in the account of the miraculous conception of Christ by a virgin. It deserves to be noticed, that the bruising of the Messiah's heel was literally accomplished by the crucifixion. The head likewise of the serpent is said to be the seat of life, his heart being under the throat; and hence, his chief care, when attacked, is to secure his head.

the minuteness of biography, affords a lively illustration of the smaller features, and familiar manners of the Patriarchal ages.

In the course of his history, Moses describes events as they occurred, and characters as they appeared. The actions of the patriarchs, and favourite ancestors of the Jews, however exceptionable, and even the deceitful cruelty of Levi, (from whom the historian was descended,) as also the curses denounced against him (*f*), are related without disguise. One circumstance must, however be remembered by those who would understand the scope and design of the sacred writer, in furnishing us with particular relations contained in this book, which is, that he always kept in mind the promise of the Messiah, and was desirous of shewing, that the expectation of this great object of the Jewish hopes was predominant in all times, and influenced the opinions and manners of every generation. The recollection of this, will furnish the reason of many particulars mentioned in the book, which might otherwise appear extraordinary and exceptionable. It will explain the conduct of Lot's daughters (*g*); the violent desire of Sarah for a son; the solicitude of Isaac to remove the barrenness of Rebekah; and the contention between the wives of Jacob. In conformity with this design also, Moses relates the jealousies between Ishmael and Isaac, and between Esau and Jacob, and many other minute and singular particulars, which an historian of his dignity would not have condescended to describe, but with a

(*f*) Ch. xxxiv. 13—25. ch. xlix. 5, 6.

(*g*) R. Samuel, and R. Tanchumah, on Gen. ch. xix. 32. This incest certainly proceeded from a desire of producing the Messiah, as Lot's daughters were previously distinguished for chastity, as it was a concerted and deliberate proceeding, and as they wished to perpetuate the memory of the action, by the names which they gave the children—for Moab implies born of my father, and Ben-ammi has a similar import. Vid. Allix's Reflect. on Gen.

view to illustrate the general persuasion of, and gradual preparation for the coming of the Messiah.

The book contains likewise some signal and direct prophecies concerning Christ (*h*), and other interspersed predictions, which by their accomplishment authenticate the truth of the scripture accounts. Moses describes also, the predictions of other persons, who were occasionally enlightened by the Holy Spirit, to unfold parts of the divine œconomy, and to keep alive the confidence and hopes of mankind, “delivering the prophecies which have been uttered ever since the world began (*i*).”

It may be briefly observed, that many particulars in pagan history, as well as many circumstances in the present appearance of the world, both natural and moral, tend to prove the truth of those accounts which are furnished in this book. Innumerable traces of the Mosaic history, and of the events and characters which it describes, are discoverable in every page of prophane authors. The spot on which Sodom and Gomorrah stood, still indicates a sulphureous quality (*k*), and daily

(*b*) Gen. ch. iii. 15. ch. xii. 3. ch. xviii. 18. ch. xxi. 12. ch. xxiii. 18. ch. xxvi. 4. ch. xxviii. 14. ch. xlix. 10, 18.

(*i*) Gen. ch. vi. 3. ch. ix. 25—27. ch. xiii. 15, 16. ch. xv. 5. 13—16. ch. xvi. 12. ch. xvii. 8, 20, ch. xxi. 12, 13. ch. xxv. 23. ch. xxvi. 4. ch. xxvii. 29, 39, 40. ch. xxxv. 11. ch. xl. 13, 18, 19. ch. xli. 29—31. ch. xlii. 4. ch. xlviii. 19. ch. xlix. 3—27. ch. l. 24.

(*k*) The lake Asphaltites is a sea of very bituminous nature, it throws up great quantities of asphaltos, a drug formerly used by the Egyptians and other nations for embalming, &c. Vid. Maundrell. Po-cock. Univer. Hist. Vol. II. Book I. ch. vii. p. 48. Keill's Exam. of Reflect. on Theor. p. 148. Waterland's pref. to Vind. Jenkins's Reason. Vol. II. p. 526. also Joseph. Antiq. Lib. I. cap. 9. Plin. Nat. Hist. Lib. V. cap. 16. and Taciti Hist. Lib. V. sect. 7. The account of the latter author is very remarkable.——He relates that the plains where the cities stood, were said, ‘olim uberes, magnisque urbibus habitatos, fulminum jactu arsisse: et manere vestigia, terramque ipsam specie terribidam, vim frugiferam perdidisse. Nam cuncta sponte edita, aut manu facta, sive herba tenuis aut flore, seu solitam in speciem adolevere, atra & inania velut in cinerem vaneſcunt:’

daily vestiges of the deluge points out its extensive effects. The various manners, customs, and superstitions of many ancient nations, unchanged during a long succession of ages, still remain to prove the fidelity and exactness of the descriptions given by Moses (1), and in the predominant genius and disposition of the modern Jews, we witness a wonderful correspondence with the picture of their ancient character.—No length of time, or difference of condition, hath been able to efface those strong features of national peculiarity which are imprinted on this singular people, and which shew themselves so remarkably in their prejudices, conduct, and manners, in different countries, and under different governments. The reason and ground of their observances and ceremonies, are traced out in this book; and though in the subsequent parts of the Pentateuch, the laws are laid down by which their civil and religious conduct is influenced; yet here chiefly are described the causes and source from which they are derived, as may be instanced in the cases of the Sabbath, and of the Circumcision (m); not to mention other particulars. Genesis was, indeed, very properly prefixed to those books in which Moses communicated the divine commands; since herein are illustrated God's attributes; and herein are shewn the authority from which Moses derived his commission as a law-giver, and it was therefore probably written as preparatory to the promulgation

vanescunt:" he adds, "Ego sicut inclitas quondam urbes igne cælesti flagrasse concesserim ita halitu lacus infici terram, corrumpi superfluum spiritum eoque sætus segetum et autumnæ putrescere reor, solo czloque juxta gravi. Vid. also Strabo's Geogr. Lib. XVI. Thevenot's Travels and Volney's Voyage en Syrie, &c. Vol. I. p. 281.

(1) His geographical accounts are consistent with the most authentic memorials. Vid. Joseph. Grotius and Bochart. Harmer's Observations on divers passages of Script. &c. Huet. Demon. Prop. IV. Avenarius in verbo Jarek.

(m) Allix's Reflections on Genesis, republished in Watson's Theological Tracts. Vid. ch. xxxii. 32. Euseb. Præb. Evan. Lib. VII. ch. 9.

of the law ( $\pi$ ). It is likewise excellently serviceable to illustrate the great design and tendency of all revelation, which is always delivered in a manner conformable to the fallen and depraved nature of man. It points out the true origin of evil, in an account consistent with the divine attributes, and confirmed by the character and appearance of mankind in every age. Every moral discourse, as every religious system, must be built on the foundation and conviction that man was created in innocence, but degraded by sin; and hence he is susceptible of good, and prone to evil ( $\phi$ ). On account of the dignity and importance of the subject, and of the serious attention which it deserved, the Jews were forbidden to read the beginning of Genesis till they had attained the sacerdotal age of thirty years. A work, indeed, which describes the first creation and lapse of man; which treats of God's counsels and intercourse with his creatures; which opens the prospect of redemption, and the grand scheme of prophecy, and exemplifies the high obligations and interests of man, cannot be considered with too mature and deliberate judgment.

( $\pi$ ) Euseb. Præb. Evan. ch. ii. lfd. Pelusiq.

( $\phi$ ) Wolfeley's Reason of Christian Religion, p. 152.

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OF THE

BOOK OF EXODUS.

THE title of the second Book of Moses, is likewise descriptive of its contents. The word Exodus (*a*), which is of Greek original, implies emigration; and the book relates the departure of the Israelites out of Egypt, after a previous description of their state of servitude, of the appointment of Moses, and of the miracles by which he effected their deliverance. It presents us also with the account of their journey through the wilderness; of the solemn promulgation of the law at mount Sinai; of the delivery of the Decalogue; and of the building of the Tabernacle. It is universally allowed to have been written by Moses; and the words of Exodus are cited as the word of Moses, by Daniel, David, and other sacred writers, to whom it is useless to refer, since our Saviour himself always distinguishes the law (by which the whole Pentateuch is implied) from the prophets, as the

(*a*) From *Exodus*, a departure, or going out. It is called by the Jews, *Ve-elch Semoth*; that is, "these are the names," which are the initial words of the book."

work

work of Moses, and Rivet has observed, that twenty-five passages are quoted by Christ and his apostles out of this book in express words, and nineteen as to the sense, and this will be found not to be an exaggerated account.

Exodus contains an history of about 145 years, or perhaps of a somewhat shorter period. Many of the circumstances therein recorded are confirmed by the testimony of heathen writers (*b*). This, perhaps, it is unnecessary to mention, for our conviction of the truth of its relations is built on much higher evidence. The intrinsic marks of sincerity in the sacred writings, are usually too numerous to require any additional support.

This book contains some predictions, of which it relates also to the accomplishment; as that of the deliverance of the Jews, which Moses foretold (*c*) and effected. It likewise describes some, which were not fulfilled till after his death, as that concerning the conquest of Canaan (*d*), and the future division and allotment of the land (*e*), and also those which related to the revolutions that were to take place in the government of the Jews, their future subjections, captivities, deliverances, and returns.

It may throw some light upon this book, as well as contribute to our general admiration of scrip-

(*b*) Numenius speaks of the opposition of the Egyptian magicians to the miracles of Moses. The Exodus under Moses, is mentioned by Polemon, (as cited by Africanus in Eusebius;) by Manetho (vid. Joseph. cont. Apion. Lib. I.) by Trogus Pompeius, and by Tacitus, with some absurd additions from perverted information. Vid. Tacit. Hist. Lib. V. §. 3. Other writers, as especially Orpheus, in the verses ascribed to him, speak of the delivery of the two tablets of the law from God, and of the Institution of the Hebrew rites.

(*c*) Chap. vii. 4, 5, 6.

(*d*) Chap. xv. 14—17. ch. xxiii. 22, 23, 31. ch. xxxiii. 2.

(*e*) Moses also here predicted the constant miracle of protection during the time of worship three times every year, at the feast of the Passover, at that of Pentecost, and at that of Tabernacles.—Vid. Exod. ch. xxxiv. 23, 24. the accomplishment of which predictions furnished reiterated evidence of the divine authority of the Mosaic law.



ture, if we observe, that the events recorded to have happened under the old dispensation are often strikingly prefigurative of those which occur under the new, and that the temporal circumstances of the Israelites seem designedly to shadow out the spiritual condition of the Christian church. The connection is ever obvious, and points out the consistency of the divine purpose, and the harmony deliberately contrived to subsist between both dispensations. Thus in the servitude of Israel are described the sufferings of the church. In the deliverance from Egypt is foreshewn its redemption (*f*), and the journey through the wilderness is a lively representation of a christian's pilgrimage through life, to his inheritance in everlasting bliss. So also, without too minute a discussion, it may be observed, that the manna of which the Israelites did eat (*g*), and the rock of which they drank (*h*), as well as the brazen serpent by which they were healed (*i*), were severally typical of correspondent particulars that were to obtain under the christian establishment (*k*); as under the sacrifices, and ceremonial service of the church, of which the institution is here recorded, was described the more spiritual worship of the gospel (*l*).

It is necessary farther to remark, that if we would understand the reason, and intention of many injunc-

(*f*) Zacharias applies the very words of the temporal to the spiritual deliverance. Luke, ch. i. 68—79.

(*g*) John, ch. vi. 33—38. Rev. ch. ii. 17.

(*h*) 1 Cor. ch. x. 1—6. Gal. ch. iv. 22, 24. Coloss. ch. ii. 17.

(*i*) It should seem, that not the serpent, but the pole or standard on which the serpent was erected, was typical of Christ. Vid. Isaiah, ch. xi. 10. John, ch. iii. 14. Wild. ch. xvi. 6. Justin Martyr fancifully imagined that the standard had the figure of the cross. Vid. Apol. II. The serpent, which was the symbol of Esculapius, is supposed to have derived its origin from the circumstances described in the Mosaic account.

(*k*) St. Jerom carries these ideas to a very fanciful extreme. Vid. Hieron. de 42. Mansion. de Veste Sacerdot. &c.

(*l*) Heb. ch. x.

tions contained in this book, we must recollect, that the great design, with which they were framed, was to preserve the Israelites a distinct, and independent people, and to prevent their communications with other nations; lest they, who were to be entrusted with the sacred deposit of the inspired writings, and from whom, as from the seed of Abraham, the Messiah was to arise, should catch the infection of idolatry, or by mingling with the Gentiles, render the accomplishment of the promises doubtful. The many cautions against idolatry, and the precepts levelled against whatever might tend to promote its influence (*m*); the nice discriminations, the peculiar and alienating prohibitions, which restrained the Israelites from associating with other nations, were all devised with a view to the accomplishment of this important design. And as not only the country, not only the tribe, but the individual family was foretold, from which the Messiah should spring, it was requisite to ascertain exactly the lineage and descent of each. Hence are the seeds of jealousy industriously sown between the different tribes, and the younger preferred to the elder. Under this idea, the laws which were enjoined to ascertain the virginity of the maidens will be judged necessary, and the punishment decreed against adultery will not appear disproportioned, or severe. These instances are produced only by way of illustration; attending to the views of God in the establishment of this religious polity, we shall always find much cause to admire the wisdom of his laws (*n*); though, indeed, we are too little acquainted with the ancient manners of the Hebrew nation, and of others with whom they were connected, to understand the full scope, and importance of every particular injunction.

(*m*) Maimon. More Nevoch. P. II. c. xxxvii. and Levit. ch. xix. 19, 27, 28. ch. xxi. 5. which passages contain laws that were probably directed against idolatrous and superstitious practices. Vid. Spencer de Leg. Heb. c. 20.

(*n*) Maimon. More Nevoch, Pars II, cap. xxvi. xxxvii.

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OF THE

BOOK OF LEVITICUS.

THE third book in order of the Pentateuch, is called Leviticus (*a*), in the Latin and English Bibles, because in it are described the office and duties of the Levites; or rather agreeably to the account of Bishop Patrick, because it contains the laws of the Jewish rites, and religious sacrifices, of which the charge was committed to Aaron the Levite, and to his descendants, who were consecrated by divine appointment to the priesthood; being assisted in the performance of their sacred office by a second branch of Levi's family, which by an appropriate title, was called the tribe of Levi (*b*), and which obtained the privilege of officiating as a second order of the priesthood, in the recompence of the ready zeal which they displayed against idolatry, and the worshippers of the golden calf (*c*).

The

(*a*) *Λευιτικόν*, in the Greek.

(*b*) Godwyn's Moses & Aaron, Lib. I. c. v. Heb. ch. vii. 11.

(*c*) Aaron was appointed to the priesthood before the idolatrous proceeding here alluded to. What opposition he made to the perverse inclinations of the people is not mentioned. He appears to have been compelled

The Jews, according to their custom, denominate the book from the first word in the Hebrew (*d*), and imagine in agreement with some fanciful notions of the Jewish Maſorites, from the particular ſize of one letter in the word, that it has ſome myſterious ſignification ; but theſe it would perhaps be ſomewhat difficult to explain, and but of little uſe to diſcuſs.

That Moſes was the author of this book, is proved not only by the general arguments that demonſtrate him to have written all the Pentateuch, but by particular paſſages in other books of ſcripture, wherein it is expreſſly cited as his inſpired work (*e*). The law of rites, and ceremonies which it contains were delivered from God to Moſes in the firſt Month of the ſecond year after the departure from Egypt, that is, about A. M. 2514. They are communicated in a plain and perſpicuous ſtile ; the precepts are fully and circumſtantially given, and their minute particulars are often repeated, and inſiſted on as important, and expreſſive of ſomething beyond the mere letter. That the Levitical law had a covert and myſterious ſignification, is, indeed, juſtly allowed by all judicious commentators ; the whole ſervice had a ſpiritual mean-

compelled to ſubmit ; and probably he deſigned to diſcountenance the idolaters by chooſing as a ſymbol of divine preſence, one of thoſe very images which they knew to have provoked God's anger againſt the Egyptians. There were three orders in the Hebrew prieſthood ; the Prieſts, the Levites, and the Nethinims. The Levites inſtructed the people, were employed in taking care of the tabernacle, and afterwards of the temple, and the ſacred books : they were likewiſe joined with the Prieſts in deciding on caſes of leproſy, and judging ceremonial cauſes : they had no appropriate portion or inheritance, but ſubſiſted by the altar, ſcattered among the reſt of the tribes, agreeably to the prediction of Jacob. Vid. Gen. xlix. 7. The Nethinims were deſcendants of the Gibeonites, condemned by Joſhua for their deceit to menial and ſervile attendance on the Prieſts. Vid. Joſhua ix. they were called Nethinims, from Nathan, to give ; as given to the ſervice of the temple.

(*d*) נִדְּבָה, *Vai-jikrah et clamavit.*

(*e*) 2 Chron. ch. xxx. 16. Jerem. ch. vii. 22, 23. ch. ix. 16. Ezek. ch. xx. 11. Matt. ch. viii. 4. Rom. ch. x. 5. ch. xiii. 9. 2 Cor. ch. vi. 16. Gal. ch. iii. 12. 1 Pet. ch. i. 16. and Baruch, ch. ii. 29.

ing ;

ing; and its institutions, sacraments, and ceremonies, were unquestionably prefigurative of gospel appointments (*f*). Thus, its sacrifices and oblations which, if performed in faith and obedience, were to conciliate forgiveness of sins (*g*), have been justly considered as significant of the atonement to be made by Christ. The requisite qualities of these sacrifices were emblematical of Christ's immaculate character. The mode also prescribed as necessary in the form of these offerings, and the mystical rites ordained, were allusive institutions calculated to enlighten the apprehensions of the Jews, and to prepare them for the reception of the gospel (*h*). Thus likewise, as might have been observed in the account of the preceding book, the ark of the covenant, the whole structure of the tabernacle, the priesthood and its decorations, were all apposite emblems of correspondent circumstances, appropriate to a scheme of more perfect description (*i*). So also in a less important sense, were the outward rites and purgations enjoined by the Mosaic law, designed to intimate the necessity of inward purity (*k*). Thus the whole service, like the veil on the face of Moses, concealed a spiritual radiance under an outward covering (*l*).

(*f*) John, ch. xix. 36.

(*g*) Ezek. ch. xx. 11, 25. Rom. ch. x. 5. Gal. ch. iii. 12. Struckford's Con. vol. III. b. xi. These were to conciliate forgiveness only, in virtue of Christ's sacrifice, and on the conditions of faith in God's promise, and of obedience to his laws. The Jews understood the conditions, however they might be ignorant of the nature of Christ's meritorious atonement, and however they might have been at length misled to attribute to their legal sacrifices a real efficacy, and power of effecting reconciliation and pardon in a future life.

(*h*) Heb. ch. xiii. 11, 12. The Israelites must have had at least some indistinct idea of this spiritual reference. Vid. 1 Cor. ch. x. 1—4.

(*i*) Heb. ch. viii. 5. ch. ix. 8, 9.

(*k*) Numb. ch. xix. 13, 19. Deut. ch. x. 16. ch. xxx. 6. Heb. ch. x. 22. ch. xii. 24. 1 Pet. ch. i. 2. Rom. ch. ii. 28, 29. 1 Cor. ch. vii. 19.

(*l*) Exod. ch. xxxiv. 33. 2 Cor. ch. ii. 13.

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These ideas, however, though just, must not be overstrained, since the fancy, if unreined, is apt to run into excess, and the interpretation of the ritual law, has been, perhaps, too uncontroled, particularly by its earlier expositors, who have sometimes built their explanations more on fanciful allusion, than on real analogy, and true connection (*m*). It may be remarked also, that some of these ceremonial laws seem to have been imposed as a punishment on account of the frequent transgressions of rebellious people (*n*); or rather as a yoke or curb, to restrain them from idolatry (*o*), as well as to discriminate them from all other nations; which purpose they effectually served in all their dispersions, and captivities (*p*). The sanctimonious observances, likewise, and the frequent purifications enjoined by the Levitical law, were designed to keep up a reverential awe of the divine majesty, which was supposed personally to reside among this favoured people, and to impress them with an idea of the great holiness which was requisite to qualify them to approach God's presence. So also, the distinctions between clean and unclean beasts, the regulations concerning leprosy and impurities, deliberately or casually contracted, were so minutely and forcibly enacted, in order to inculcate into the minds of the Israelites their peculiar appropriation to God's service (*q*). The multiplied ceremonies, however, and complicate rites which were established in consequence of these designs, were certainly so burdensome, that

(*m*) Hefych. Com.

(*n*) Gal. ch. iii. 19. Ezek. ch. xx. 25. Irenæ. Hæref. lib. IV. c. xxviii. Laëtant de Vera Sapient. lib. IV. c. x. Spencer de Legib. Hebræ. lib. I. c. iv.

(*o*) Lowman's Hebrew worship, &c. Vid. ch. xix. 26, 28. Spencer de Leg. lib. II. 1 Tim. ch. i. 8—10.

(*p*) Juneval, Sat. XIV. l. 103, 104. Tacit. Hist. lib. V. §. 5. 5. Grot. de Jur. Bell. lib. II. 15. 9 Chrylost. Hom. in Gen. xxxix.

(*q*) Levit. ch. xx. 25, 26.

nothing

nothing but a conviction of their divine original, could have influenced any people to receive them, especially as the wisdom of their spiritual import was not understood at first, but only gradually unfolded by the interpretations of the prophets. But the ceremonial law, though in fact, "a yoke too heavy to be born," and completely obeyed, was, nevertheless, well (*r*) adapted to the time and circumstances under which it was delivered, and to the dull and perverse nation for which it was designed (*s*). It was likewise perfect as to its spiritual intentions, and final views, as a figurative and temporary dispensation. The transient (*t*) character of its ceremonies was not explained at first, lest they should be undervalued, but as soon as this religious system was established, its true nature began to appear to the people. Their inspired teachers instructed them that sacrifices and oblations for sin, were figurative atonements of little value in the eyes of God, if unaccompanied by that faith, and by those qualifications which he required (*u*); as also that the outward purifications and observances commanded by the Mosaic law, were designed to illustrate the importance of internal righteousness (*x*).

The sacrifices, as well eucharistical, as expiatory, of which the regulations are prescribed in this book, were by no means first instituted by the Mosaic law, but appear to have been adopted probably by divine appointment, as the earliest mode of worship; and

(*r*) Acts, ch. xv. 10. Gal. ch. v. 1.

(*s*) Deut. ch. xxxii. 28. Jerem. ch. iv. 22. Ezek. ch. xx. 25. Barrow's 15th sermon on the imperfections of the Jewish religion. Matt. ch. xix. 8.

(*t*) Psalm xix. 7—11. Psalm cxix.

(*u*) Jerem. ch. vi. 20. ch. vii. 21—23. Isaiah, ch. i. 14—17. Micah, ch. vi. 6—8. Amos, ch. v. 21—24. Psalm l. 8—14.

(*x*) Psalm l. 8—15. Psa. li. 16, 17. 1 Sam. ch. xv. 22. Prov. ch. xv. 8. Hosea, ch. vi. 6. Isaiah, ch. i. 11—17. ch. lviii. 6, 7. Zech. ch. vii. 5—10. Rom. ch. ii. 28, 29.

## §2 OF THE BOOK OF LEVITICUS.

they were offered up by our first parents (y), as an acceptable acknowledgment of God's attributes, and in becoming profession of human submission, and humility. They were established, however, under the Mosaic dispensation, upon their true principles, and commanded with (z) circumstances that gave them additional importance, and which served to illustrate their real character and intention. They were ordained as an atonement for the breach of the ritual laws (a), and delivered the people from those civil and ecclesiastical punishments to which they were exposed from the wrath of God, considered as a political governor. They "sanctified to the purifying of the flesh," washed away legal defilements, but were never intended to wipe off the stains of moral guilt, or to avert God's anger against sin, except as figurative of that perfect atonement at the coming of which "sacrifice and oblation should cease (b)." They were commemorative acknowledgments of guilt, and typical pledges only of a sufficient sacrifice.

The history of the Israelites advances about one month in this book, which like the rest, blends instruction and narration in one interesting account. It describes the consecration of Aaron and his sons; the daring impiety and instant punishment of Nadab and Abihu; and the stoning of the blasphemer; particulars, which illustrate God's care for religion, and the jealous severity by which he kept up among the Israelites, a reverence for his name. The relation also

(y) Gen. ch. iv. 3, 4. Heb. ch. xi. 4.

(z) Heb. ch. ix. x. 1—14.

(a) Falsehood, fraud, and violence, though offences against the moral law, might be atoned for by a trespass-offering to God as a civil-ruler, but only on condition of ample reparation to the injured party, which evinced a sincerity of repentance. Lev. ch. vi. 1—7.

(b) Psa. xl. 6, 7. Dan. ch. ix. 27. Heb. ch. vii. 19. ch. ix. 9.



is animated with some signal predictions that stamp the work with additional marks of inspiration. Moses reveals to the people their future dispersion among the heathen nations; their distress, and decline, and desolation; and yet consoles them with the promise of mercy to be mingled with punishment, in their miraculous preservation (c). The book contains likewise one most remarkable prophecy (d), the accomplishment of which was a standing miracle among the Israelites, and which for many ages continued to furnish an assurance of the divine authority and inspiration of Moses. He here foretold, that every sixth year should produce superfluous plenty to supply the deficiencies of the seventh or sabbatical year, when the land was to remain "unsown, and the vineyards unpruned (e);" and this effectually came to pass, the observance of the law being invariably provided for while it continued to be revered. The same assurance was likewise given of a spontaneous supply to remedy the inconveniencies which would otherwise have resulted from that neglect of cultivation of the land which was enjoined for every 49th or 50th year (f); and to this was annexed a threat, that the land should be brought to desolation, and the people be scattered among the heathen, there to remain for as long a time as they should have neglected the laws of the sabbath, and jubilee (g): Threats remarkably  
G 2
accomplished

(c) Chap. xxvi. the whole of which is a collection of prophetic threats, that were strikingly fulfilled.

(d) Chap. xxv. 20—22.

(e) Chap. xxv. 2—9.

(f) Chap. xxv. 8—12. 20—23. The jubilee year either coincided with the seventh sabbatical year, or was provided for by additional abundance in the 48th year. Vid. Cuzus, &c. Repub. Heb. c. vi. Joseph. Antiq. Lib. III. c. x. J. Scaliger, de Emend. Temp. Lib. V.

(g) Levit. xxvi. ch 34, 35. If we suppose these laws to have been neglected from the beginning of the reign of Saul, A. M. 2909, to the fourth year of Jehoiakim, A. M. 3398, which is probably the true period,

## 24 OF THE BOOK OF LEVITICUS.

accomplished in the seventy years captivity at Babylon.

period, the seventy years captivity will exactly allow time for the completion of the rest, proportionate to the space of 490 years, during which the laws were violated. It is remarkable that the Jews were carried away captive towards the conclusion of the sabbatical year. Vid. Maimon. Schmitta vs. Jobel. cap. x. sect 3.

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OF THE  
BOOK OF NUMBERS.

**T**HIS Book is called the Book of Numbers, because it contains an account of the numbering or mustering of the people, or rather, indeed, of two numberings; the first in the beginning of the second year after their departure from Egypt; the second in the plains of Moab, towards the conclusion of their journey in the wilderness (*a*). The Jews entitle the book, Vaie-dabbër, which in the Hebrew is the initial word; and which some, conceiving it to imply the mercy seat, have supposed to intimate that the manifestations of the divine will, herein described, were given in form from the holy oracle, which the Jews distinguished by the name of Deber; and some passages from the book might be produced in support of this opinion (*b*). However this may have been, it is certain that Moses was the inspired author of the book, and that he delivers in it nothing but what is consistent with truth, and agreeable to the divine will, since

(*a*) Chap. xvi.

(*b*) Chap. vii. 89.

it constitutes part of the Pentateuch, which in all ages ~~has been universally ascribed to Moses, and it is cited~~ as his inspired work in various parts of scripture (c).

The book comprehends a period of about 38 years, reckoning from the first day of the second month after the deliverance from Egypt, during which time the Israelites continued to wander in the wilderness (d). Most of the transactions, however, described in this book, happened in the first and last of these years. The date of those events which are recorded in the middle of the book cannot be precisely ascertained.

The history presents us with an account of the consecration of the Tabernacle, and of the offering of the princes at its dedication. It describes the journeys and encampments of Israel under the miraculous guidance of the cloud, the punishment at Taberah, and the signal vengeance with which on several occasions God resented the distrustful murmurs of the people, and that rebellious spirit which so often broke out in sedition against his appointed ministers. The promptitude and severity with which God enforced a respect for his laws, even to the exemplary condemnation of the man who profaned the sabbath, were necessary, when even a sense of the immediate presence of the Almighty, and a consideration of the miracles daily performed, could not influence to obedience. Amidst the terrors, however, of the divine judgments which the book unfolds, we perceive likewise the continuance of God's mercies in providing assistance for Moses by the appointment of the seventy elders, in drawing

(c) Joshua, ch. iv. 12. 1 Chron. ch. xxix. 16. ch. xxxi. 3. Back. ch. xx. 13. 24. 27. Matt. ch. xii. 5. John, ch. vi. 31. ch. ix. 36.

(d) The Israelites were condemned to wander so long in the wilderness for their ungrateful murmurs and distrust in God. Vid. Numb. ch. xv. 23, 33. But by this segregation many important purposes were accomplished.

water from the rock, and in the setting up of the brazen serpent. The benevolent zeal of Moses to intercede on all occasions for the people, even when punished for ungrateful insurrections against himself, deserves likewise to be considered. The history is animated with much variety of event; and besides the particulars above alluded to, it contains the account of the resignation and death of Aaron, of the conquest of Sihon and Og, of the conduct of Balaam<sup>(e)</sup> towards Balak<sup>(f)</sup>; of the merited fate of Balaam, of the insidious project to seduce the Israelites, its success and effects, and of the appointment of Joshua. We perceive in every relation the consistency of the divine intentions, and the propriety of the laws which God established. When we contemplate, for instance, the arts and contrivance practised by idolatrous nations, we cannot wonder at the rigorous commands<sup>(g)</sup> delivered for the extirpation of the inhabitants of Canaan, or that the Almighty should desire to purge from pollution a land to be consecrated to his service. The book contains likewise a repetition of many principal laws given for the direction of the Israelites,

(e) Balaam was probably a true prophet, who had been seduced by mercenary motives into idolatrous practices, having had recourse to heathen enchantments, when he could not procure divine revelations. Vid. Numb. ch. xxii. 8. ch. xxiv. 1. 2 Pet. ch. ii. 15. He resided at Pethor, a city of Mesopotamia, towards the banks of the Euphrates. Pethor was afterwards called Bozor by the Syrians. Hence in 2 Pet. ch. ii. 15. "Balaam of the city of Bozor." Vid. Grotius in loc.

(f) God's anger appears to have been kindled against Balaam, as well for his general practice of divination, as for his desire to procure "the wages of unrighteousness," by cursing those whom God had blessed. Maimonides absurdly represents the speaking of Balaam's ass as a circumstance executed only in vision, though there is no shadow of reason why it should not be considered as the account of a real event. Objections to miracles drawn from their difficulty are preposterous, when applied to an omnipotent Being; and that Moses should not stop to describe the surprize of Balaam, was as consistent with the gravity, as with the conciseness of his history. V. d. Maim. More Nevoch, Part II. c. xlii.

(g) Deut. ch. vii. 1—6. ch. xiii. 12—17. ch. xx. 10—18.

with

with the addition of several precepts, civil and religious. It describes some regulations established for the ordering of the tribes, and for the division of the land which the Israelites were about to possess. It furnishes us also with a list of the tribes, and with that of Levi in particular, which is reserved for a distinct roll, because in possession of an order in the priesthood.

With respect to the numberings which are made in this book, it must be observed, that the tribes are not reckoned in the order in which their heads were born, but in that of their respective mothers, or according to their accidental or acquired precedence. 2d. That only those males who were twenty years old and upwards are reckoned. And 3d. That Ephraim (*k*) and Manasseh are mentioned as two distinct tribes; but for the particular reasons of every arrangement in the order and circumstances of this enumeration, we must have recourse to the commentators at large. From these an ample solution of the difficulties which occur in considering the particulars of the numberings may be obtained (*i*).

The most signal prophecies which are contained in this book, and bear testimony to its inspiration, are those blessings which Balaam (*k*) was constrained to utter concerning the future prosperity of the Israelites (*l*), and the destruction of their several ene-

(*b*) In the number of the tribe of Ephraim compared with that of Manasseh, we perceive the accomplishment of Jacob's prophecy. Comp. Numb. ch. i. 33—35 with ch. xlviii. 19, 20. Comp. also for similar illustration Numb. ch. i. 21. with ch. xlix. 4. and Numb. i. 27. with Gen. ch. xlix. 8.

(*i*) Hieron. Com. Parker's Introd. to Numb. Lewis Antiq. Heb. l. viii.

(*k*) Though God had probably rejected Balaam as an apostate prophet, he designed to employ him on this signal occasion as the herald of the divine oracles, to illustrate the impotency of the Heathen arts, and to demonstrate the power and foreknowledge of the divine Spirit.

(*l*) Ch. xxiii. 8.—10, 23. ch. xxiv. 8.

mies (*m*) ; especially in that distinct and extatic description of the "Star which should come out of Jacob, and of the Sceptre that should rise out of Israel (*n*). " The denunciation likewise against Moses and Aaron for their disbelief (*o*), as well as those against the people for their murmurs (*p*), was strikingly fulfilled ; and it may be added, that the rites of the Passover, of which the observance is again enjoined in this book (*q*), were figurative representations of a predictive character.

(*m*) Ch. xxiv.

(*n*) Ch. xxiv, 17, 19. The expression of " the Star " might be chosen in allusion to those portentous lights which were supposed to precede the appearance of illustrious personages ; and it is remarkable, that, as if in exact conformity with Balsam's prophecy, " a Star in the east " indicated the time and place of our Saviour's nativity. Vid. Matt. Ch. ii.

(*o*) Ch. xx, 12, and Patrick in loc.

(*p*) Ch. xiv. 20-36.

(*q*) Ch. ix. 13. comp. with John, ch. xix. 36.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861.

2. The second part is a report from the Secretary of the Treasury, dated January 1, 1861.

3. The third part is a report from the Secretary of the Interior, dated January 1, 1861.

4. The fourth part is a report from the Secretary of the Navy, dated January 1, 1861.

5. The fifth part is a report from the Secretary of the War, dated January 1, 1861.

6. The sixth part is a report from the Secretary of the State, dated January 1, 1861.

7. The seventh part is a report from the Secretary of the War, dated January 1, 1861.

8. The eighth part is a report from the Secretary of the Navy, dated January 1, 1861.

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12. The twelfth part is a report from the Secretary of the State, dated January 1, 1861.

13. The thirteenth part is a report from the Secretary of the War, dated January 1, 1861.

14. The fourteenth part is a report from the Secretary of the Navy, dated January 1, 1861.

15. The fifteenth part is a report from the Secretary of the Interior, dated January 1, 1861.

16. The sixteenth part is a report from the Secretary of the Treasury, dated January 1, 1861.

17. The seventeenth part is a report from the Secretary of the War, dated January 1, 1861.

18. The eighteenth part is a report from the Secretary of the State, dated January 1, 1861.



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OF THE

BOOK OF DEUTERONOMY.

**T**HE fifth and last book of the Pentateuch is distinguished among the Jews by its initial word, though sometimes the Rabbinical writers call it the Book of Réprehensions, in allusion to the frequent reproaches which it contains against the Israelites. It is also denominated Thora; which implies the law, as well as Misna, a copy of the law, a word which corresponds with the title that the seventy have given it, Deuteronomy (*a*) signifying a repetition of the Law. It contains indeed a compendious repetition of the Law enlarged with many explanatory additions, and enforced by the strongest and most pathetic exhortations to obedience, as well for the more forcible impression on the Israelites in general, as in particular for the benefit of those who being born in the wilderness were not present at the first promulgation

(*a*) From *deuteros logos*, a second Law.

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of the Law (*b*). It is a kind of manual of divine wisdom, a commentary on the decalogue, and contained such laws as concerned the people in general, as to their civil, military, and religious government, omitting for the most part what related to the Priests and Levites. It was delivered by Moses, a little previous to his death, to the people whom he had long governed and instructed; and bequeathed, with his other writings, to the charge of the Levites (*c*), as the most valuable testimony of his regard, in the fortieth year after the departure from Egypt, A. M. 2552.

The book opens with an interesting address to the Israelites, in which Moses briefly recapitulates the many circumstances in which they had experienced the divine favour since their departure from Horeb. He describes the success and victories which had marked their progress: the incredulous murmurs, and ingratitude, by which the people had incensed God, and the effects of the divine wrath, especially in the inexorable decree by which he himself had been debarred from that land, for the possession of which he had so earnestly toiled. He proceeds with the most animated zeal to exhort them to future obedience, and to rehearse in a discourse, renewed at intervals, the various commandments, statutes, and judgments, which had been delivered to them by God, that they might

(*b*) Moses in his address to the Israelites observes, that "the Lord made not the covenant with their fathers, but with those then alive;" for though many who were present at Sinai were now dead, many also must have been still living, those only having perished in consequence of God's threats, who were twenty years old and upwards, when they offended him by their murmurs; and even of those condemned to die in the wilderness, many might like Moses be suffered to behold the land which they were not to enter. Moses, may perhaps mean only, that God made not that solemn covenant with their forefathers, the patriarchs, but with the generation of his contemporaries. Vid. Numb. chap. xiv. 29. Deut. ch. v. 3. and Calmet and Estius in loc.

(*c*) Chap. xxxi. 26. The two tables of the decalogue were placed in the ark, the rest of the law in the side of the ark. Vid. Kings, chap. viii. 9. Patrick. in Deut. chap. xxxi. 26.

become

become "a wife and understanding nation," and fulfil the terms of that covenant which the Lord had made with them in Horeb. Moses, while he intersperses with these laws, frequent reproaches for their past misconduct, unfolds the glorious attributes of God (*d*), and reiterates every persuasive motive to obedience. He commands them to distinguish their first entrance to Canaan, by a public display of reverence for God's law, by erecting stones on which all its words and precepts might be inscribed (*e*). He enters into a new covenant with the people, which included not only that previously made at Horeb, but which renewed also and ratified those assurances of spiritual blessings, long since imparted to Abraham and his descendants (*f*). He then in consistency with the promises and sanctions of both covenants, sets forth for their election, "life and good, and death and evil," temporal and eternal recompence, or present and future punishment (*g*).

In the preceding Books of the Pentateuch, Moses speaks of himself in the third person, but here in a more animated manner, he drops as it were the character of an historian, and is introduced as immediately addressing himself to his countrymen (*h*). Hence it is that in describing what he uttered, he repeats the decalogue with some slight change of expression from

(*d*) Chap. xvii. 17, 18.

(*e*) Chap. xxvii. 1—5. Moses expressly commands, that "all the words of the law" should be written, which cannot mean, as some have supposed, merely the decalogue.

(*f*) Ch. xxix. 12, 13. Bishop Bull was of opinion, that only the Abrahamic covenant was here renewed, but it should rather seem, that both this and the covenant of Sinai were renewed and ratified. Vid. Bull's Diff. Post. c. xi.

(*g*) Maimonides, conscious that the Mosaic promises of temporal reward were figurative of future recompence, gives this traditional explanation of the sanction in Deut. ch. iv. 40. "*Ut bene sit tibi in seculo quod totum est bonum. Et proindeque dicit, 'in seculum quod totum est longum.'*"

(*h*) Chap. i. 6. Ch. ii. 17. Ch. iv. 8. Ch. ix. 17. Ch. x. 3.

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that which was used at its first delivery ; a variation which, as it affected not the import of the commandment, might have served to indicate, that not the letter, but the spirit of the law should be regarded : he likewise introduces some general alterations in the code that he presents, which should be considered as supplementary additions requisite by a change of time and circumstances ; and he takes occasion to intimate that spiritual intention of the law, by which it was designed for the inward government of man (*f*). It should here be remarked, that the severe spirit which pervades the law, as shewn in the numerous exactions and declaratory curses (*g*) detailed in this book, was consistently contrived to point out the rigorous character of the divine justice, which in a covenant of stipulated observances, necessarily required punctilious and universal obedience (*h*). For though the divine mercy might compassionate the weakness of human nature, and therefore it prescribed atonements not difficult to be paid ; yet God could not in conformity with his relation to the Israelites, overlook even involuntary deficiencies or casual defilement. A similar spirit of stern equity appeared likewise as to the civil regulations of society ; and the law not only suffered, but required an exact retaliation : " Life for life, eye for eye, tooth for tooth (*m*). " A requisition which, while it strongly enforced God's abhorrence of injuries, could not be abused under a government, which

(*f*) Chap. x. 18.

(*g*) Chap. xxvii.

(*h*) Deut. chap. xxvii. 26. The law rigorously enforced the observance of whatever it enjoined, though some precepts were framed with somewhat of lax and indulgent consideration of what the perverse temper of the Israelites would bear ; thus as they had been long accustomed to divorces, it was judged right, rather to restrict them by deliberate regulations, than entirely to abolish them, which might have occasioned bad consequences. Vid. Deut. ch. xxiv. 1—4. Matt. ch. v. 31. Ch. xix. 7. Selden Uxor. Heb. Lib. iii. ch. 24.

(*m*) Vid. ch. xix. 21.

provided.

provided cities of refuge for undesigning offenders, and administered its judgments upon principles universally known and accepted.

The book contains a period of nearly two months, an history of the conclusion of the life of Moses, whose last days were distinguished by encreasing solicitude, and by the most active exertions for the welfare of his people. After a commemorative hymn (*n*), in which he pathetically exhorts them "to consider their latter end; and after having uttered his prophetic blessings in solemn and appropriate promises to the several tribes, this great man is represented to have retired, by divine command, to the top of Mount Nebo, from whence he had a prospect of Canaan, and foresaw the speedy accomplishment of God's promises. He then, in the full possession of his powers and faculties, "when his eye was not dim, nor his natural force abated," died in the 120th year of his age.

The mention of Dan (*o*) in the first verse of the last chapter of this book, as well as the account of the death and burial of Moses, and some other seemingly posthumous particulars therein described (*p*), have

(*n*) The fine attestation to the praise of God, which is contained in the 4th verse of this hymn, is prefixed as a beginning to this prayer, which the Jews repeat at the burial of their dead, and which they call *Trieduck hadin*, that is "just judgment." Vid. Patriek. in Deut. ch. xxxii. 4.

(*o*) It has been said, that some names used in the Pentateuch, were not applied to the places which they describe, till after the death of Moses; if the truth of this remark could be proved, we might suppose the modern names to have been substituted by Ezra, or by some prophet, posterior to Moses, for the information of later times; but the assertion often proceeds from mistake, and from a want of distinction; for instance, the Dan spoken of by Moses, might be different from the place afterwards so named in Judges, chap. xviii. 29. Josephus conceives it to have been a river, one of the sources of the Jordan. Vid. Antiq. Lib. iii. ch. 11.

(*p*) There has been an absurd cavil on chap. i. 1. of this book, where Moses is said to have written it "on this side Jordan." The word Beeber applies to either side in relation to the speaker. Vid. 1 Sam. ch. xiv. 20. Huet. Demon. Evang. Prop. c. iv. Witius. Miscel. Sac.

## 96 OF THE BOOK OF DEUTERONOMY.

have been produced to prove, ~~that~~ this chapter could not be written by Moses; and in all probability these circumstances might have been inserted by Joshua, to complete the history of this illustrious prophet, or were afterwards added by Samuel, or some prophet who succeeded him. They were admitted by Ezra as authentic, and we have no occasion to question the fidelity of the account.

The book is cited as the book of Moses in many parts of scripture (g), and numberless passages are produced from it in testimony, by Christ and his Apostles (r).

With respect to the prophetic part of Deuteronomy, it should be remarked, that the Messiah is here more explicitly foretold than in the preceding books, and described as the completion of the Jewish œconomy. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him (s)." The prophecies of Moses encrease in number and clearness towards the close of his writings. As he approached the end of his life, he appears to have discerned futurity with more exactness. His denunciations concerning the future rewards and punishments, the success, dispersions, and desolations of his people (t); his description of the rapid victories of the Romans (u), of the miseries to

Sac. Lib. i. c. 14. Philo de Vit. Mos. Lib. iii. Joseph. Antiq. Lib. iv. c. 6. Vid. also Patrick, in Deut. ch. iii. 11.

(g) Josh. chap. i. 5, 7. 1 Kings, ch. ii. 3. 2 Chron. ch. xxv. 4. Dan. ch. ix. 13, &c.

(r) Matt. ch. iv. 4. John, ch. i. 45. Acts, ch. iii. 22. Gal. ch. iii. 13.

(s) Deut. ch. xviii. 18 comp. with John, ch. i. 45. and Acts, ch. vii. 37.

(t) Chap. iv. 25—30. Ch. xi. 23—29. Ch. xviii xxx. xxxi. 2, 3—8. Ch. xxxii. and xxxiii.

(u) Chap. xxviii. 49—52. The Romans are portrayed under the description of an eagle, in allusion to the image with which their standard was decorated.

be sustained by his besieged countrymen (*x*), and particularly his prophecies relative to their present condition, as accomplished under our own observation (*y*), bear a striking evidence to the truth and inspiration of his writings, and fearfully illustrate the character of the divine attributes.

The Book of Deuteronomy brings down the sacred History to A. M. 2552, and completes the volume of the Pentateuch, of which every part is uniformly and consistently perfect.

(*x*) Chap. xxviii. 52—58. com. with Joseph. de Bell. Jud.

(*y*) Chap. xxviii. in which a chain of illustrious prophecies is delivered in one complicate denunciation, and various calamities are blended into one point of View. Vid. Newton on Prophecy, 7th Differ.

TO THE HONORABLE THE SECRETARY OF THE ARMY

DEAR SIR: I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the matter of the purchase of land for the proposed new site of the National Academy of Sciences. I am sorry that I am unable to give you a more definite answer at this time, but I am sure that the matter will be given the consideration it deserves. I am, Sir, very respectfully,  
Your obedient servant,  
J. H. HARRIS, Secretary of the Army.

Very truly yours,  
J. H. HARRIS, Secretary of the Army.



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## GENERAL PREFACE

TO THE

## HISTORICAL BOOKS.

**T**HE Historical Books of Scripture were written by persons who composed them under the influence of the Holy Spirit. Some of them are entitled with the names of distinguished prophets, and the rest are universally attributed to writers invested with the same character. The Hebrew annals were kept only by privileged and appointed persons (*a*), and the writers who are occasionally mentioned in scripture as the penmen of the sacred history, are expressly denominated Prophets, or Seers (*b*). It is evident likewise, that the authors of the historical as well as of the prophetical books must have been inspired, since

(*a*) Vid. Joseph. cont. Apion, Lib. I.

(*b*) 1 Sam. ch. xxii. 5. 1 Kings, ch. xvi. 1, 7. 1 Chron. ch. xxix. 29. 2. Chron. ch. xii. 15. ch. xx. 34. ch. xxvi. 22. ch. xxxii. 32. Jerem. ch. xxviii. 7.

they every where displayed an acquaintance with the counsels and designs of God, developed the secret springs and concealed wisdom of his government, and often revealed his future mercies and judgments in the clearest predictions. They uniformly adhere to the most excellent instruction, illustrate the perfection of God's attributes, and exemplify the tendency of his precepts. They invariably maintain a strict sincerity of intention; and in their description of character and event they exhibit an unexampled impartiality. Their writings were received as sacred into the Hebrew canon, and in Ezra's collection they were arranged under the class of Prophetical Books. The Books of Joshua, of Judges, (including Ruth,) of Samuel, and of Kings, were called the Books of the former Prophets (*c*), and considered as the production not only of enlightened men of unimpeached veracity, exalted character, and disinterested views; but of persons who were occasionally favoured with divine revelations, who unquestionably wrote under a divine influence, and were employed to register the judgments and designs of God, and as such, indeed, they are cited by the evangelical writers.

It is clear from all these considerations, that the sacred historians wrote under the influence of the Holy Ghost, which though it did not disclose to them by immediate revelation those things that might be collected from the common sources of intelligence; undoubtedly directed them in the selection of their materials, and enlightened them to judge of the truth and importance of those accounts, from which they severally relate; and hence do they often describe such particulars as the prophets themselves had witnessed and beheld, and contain such minute and accurate descriptions, as none but authors coeval with the events

(c) Those of Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets, being styled the Books of the later Prophets.

could

could have furnished. Some of them, however, were compiled in subsequent times, and then they may be supposed to have been in part collected from those authentic documents that were known and esteemed by their countrymen, and to have been enlarged with such additional particulars, as must have been derived from divine communications imparted to themselves, or others. These books are to be considered indeed, as the histories of revelations, as commentaries on the prophecies, and as affording a lively sketch of the oeconomy of God's government of his selected people. They were not designed as national annals, to record every minute particular and political event that occurred; but they are rather a compendious selection of such remarkable occurrences as were best calculated to illustrate the religion of the Hebrew nation; to set before that perverse and ungrateful people an abstract of God's proceedings, and of their interests and duties; as also to furnish posterity with an instructive picture of the divine attributes, and with a model of that dispensation, on which a nobler and more spiritual government was to be erected. It is indeed evident, that some more diffuse and circumstantial records (*d*) were sometimes kept by the priests, or other publicly-appointed persons (*e*); for to such records the sacred writers occasionally allude, as bearing testimony to their accounts; or refer to them for a more minute detail of those particulars which they omit as inconsistent with their designs. These, however, not being composed by inspired writers, were not admitted into the sacred canon; and though Josephus informs us, that the priests were accustomed after every war

(*d*) As also genealogies, chronicles of the priesthood, &c.

(*e*) *Cont. Apion*, Lib. I. Josephus speaks of genealogical registers as distinct from the twenty-two canonical books; and observes, that they contained the names of the Hebrew priests for a succession of 2000 years. He speaks also of histories written by others respectable for their consistency.

carefully

carefully to correct and to reform their registers (*f*); and the author of the second Book of Maccabees mentions that Judas Maccabeus gathered together such writings as had been dispersed (*g*); yet after the abolition of the Jewish priesthood, and the many calamities, persecutions, and dispersions which this whole nation hath suffered, we need not wonder that these voluminous writings have perished; and indeed it required the especial protection of Providence, as well as that reverential fondness which the Jews entertained for the sacred books, to preserve their canon from destruction or injury. We have, however, the less reason to regret the loss of the other Jewish writings, since the scriptures furnish us with the scheme of prophecy and with the account of that peculiar œconomy by which the Jews were distinguished from all other nations.

The historical books of scripture, if considered distinctly from the Pentateuch, and the writings more particularly styled prophetical, contain a compendium of the Jewish history from the death of Moses, A. M. 2552, to the reformation established by Nehemiah after the return from the captivity, A. M. 3595. After the death of Moses, Joshua continued to record those miraculous particulars which demonstrated the divine interposition in favour of the Israelites, and to commemorate the events that preceded and accomplished their settlement in the land of Canaan. The eventful period which succeeded the death of Joshua, during which the Hebrews were subjected to the government of the judges, as ministers of the theocracy, furnished a large scope for the industry of the sacred historians;

(*f*) The keepers of these genealogies are sometimes called *Matthirim*, *Retoriders* or *Memorialists*; 2 Sam. ch. viii. 16. 2 Kings ch. xviii. 18. 1 Chron. ch. xvi. 15. 2 Chron. ch. xxiv. 2. 1 Macc. ch. xxi. 24.

(*g*) 2 Mac. ii. 24.

and

and Samuel, or some other prophet, appears to have selected such particulars as were best calculated to describe the period, and to have digested them into the Book of Judges; having, doubtless procured much information from the records of the Priests or Judges, some of whom were inspired; though prophetic revelations were "scarce in those days (h)"; and divine communications were made by means of the Urim and Thummim (i). From the time of Samuel, the Jews seem to have been favoured with a regular succession of prophets, who, in an uninterrupted series, bequeathed to each other, with the mantle of prophecy, the charge of commemorating such important particulars as were consistent with the plan of sacred history, and who, superior to the ostentation of prefixing their names to their several contributions, took up the history where the preceding prophet ceased, without distinguishing their respective contributions. It is possible, however, that the books of Kings and of Chronicles, do not contain a complete compilation of the entire works of each cotemporary prophet, but rather an

(h) 1<sup>st</sup> Sam. iii. 1.

(i) Exod. xxviii. 30. Levit. viii. 8. Numab. xxvii. 21. The Urim and Thummim, which words signify light and perfection, are applied to a miraculous ornament worn on the breast-plate of the high-priest, and erroneously supposed by some to be descriptive of the twelve jewels in the breast-plate, which were engraven with the names of the tribes of Israel; but which in reality meant something distinct from these. Compare Exod. xxxix. 10. with Levit. viii. 8. Some imagine that they were oracular figures, that gave articulate answers; others, that they implied only a plate of gold, engraven with the Tetragrammaton, or sacred name of Jehovah. Whatever the ornament was, it enabled the high-priest to collect divine instruction upon occasions of national importance. Some conceive that the intelligence was furnished by an extraordinary protrusion or splendor of the different letters. But others, with more reason, think that the Urim and Thummim only qualified the priest to present himself in the holy place, to receive answers from the mercy-seat in the tabernacle, and in the camp from some other consecrated place whence the divine voice might issue: Vid. Frid. Con. Par. I. Book III. Jennings's Jewish Antiq. Lib. III. c. ix. Philo Jud. de Monarch. Lib. II. Spencer's Urim and Thummim.

abridgment of their several labours, digested by Ezra, in or after the captivity, with intention to exhibit the sacred history at one point of view; and hence it is that they contain some expressions which evidently result from cotemporary description; and others, that as clearly argue them to have been composed long after the occurrences which they relate. Hence also it is, that though particular periods are more diffusely treated of than others, we still find throughout, a connected series of events, and in each individual book, a general uniformity of style.

The object of the sacred historians was to communicate instruction to mankind, and to illustrate the nature of God's providence in small as in great occurrences, in particular instances, as in general appointments, they therefore often descend from the great outline of national concerns to the minute detail of private history. The relations, however, of individual events, that are occasionally interspersed, are highly interesting, and admirably illustrate the designs of the Almighty, and the character of those times to which they are respectively assigned. Those seeming digressions, likewise, in which the inspired writers have recorded such remarkable events as related to particular personages, or such occurrences in foreign countries, as tended to affect the interests of the Hebrew nation, are not only valuable for the religious spirit which they breathe, but are to be admired as strictly consistent with the sacred plan. Thus the histories of Job, of Ruth, and of Esther, though apparently extrinsic appendages, are in reality connected parts of one entire fabric, and exhibit, in minute delineation, that wisdom, which is elsewhere displayed on a larger scale; as they likewise present an engaging picture of that private virtue, which in an extended influence operated to national prosperity. These books constitute, then, an important part of the sacred volume, which furnishes a complete code of instructive lessons conveyed under every form, diversified with every style of composition, and enlivened with every illustration of circumstance.

While

While the twelve tribes were united under one government, their history is represented under one point of view. When a separation took place, the kingdom of Judah, from which tribe the Messiah was to descend, was the chief object of attention with sacred historians; they however occasionally treat of the events that occurred in Samaria, especially when connected with the concerns of Judah: they draw instructive accounts of the government of Israel, from the separation of the ten tribes to their captivity, and place the circumstances which produced it in striking colours before the inhabitants of Judah, whose unrighteousness was afterwards punished by a similar fate. Some account of the circumstances which occurred in Samaria, was kept probably by those prophets, who were born, or laboured among the people of that country (*k*); and the same prophets furnished materials for the sacred authors of the historical books, who were prophets of Judah.

The prophets who were mercifully raised up to console the Hebrew nation during the Babylonish captivity, have scattered among their predictions some few lines of cotemporary history; but they have furnished no particular account of the circumstances that distinguished the condition of their countrymen, who, however, must have received every possible mitigation of the severity of their affliction, from the good offices of such among them as conciliated the favour of the Babylonish sovereigns, and from the prophetic assurances which opened to them the prospect of a return to their country.

As the succession of the prophets ceased in Malachi, the volume of the sacred history was closed with the account of the restoration of the Jews, and of their exertions to rebuild their cities, and to re-establish

(*k*) 1 Kings xix. 18. xi. 29. xiv. 2. xvi. 7. 2 Chron. xxviii. 9.

the order and security of their government. The last description represents them settled and reformed by the pious zeal of Nehemiah, and animated to the expectation of that "greater glory," which should shine in their latter temple, when "the desire of all nations should come (l)."

In possession of the complete volume of the scriptures, the Jews recovered no farther revelations of the divine will to explain and inculcate the term of their acceptance. Enabled by the sacred records to look back on the vicissitudes which their nation had experienced, and to contemplate the character of God's judgments in the instructive scenes, they needed no longer any living prophet to warn them of that wrath which sin and idolatry would provoke (m), or to assure them of that recompence which obedience would obtain. The design and character also of the old covenant, its spiritual import, and its figurative contexture, were now unravelled for the instruction of mankind, and no fit subject remained for the employment of the inspired penmen, till the appearance of a new dispensation. Of the period, therefore, that intervened between the death of Malachi, and the arrival of that messenger whom he foretold, no authentic account can be obtained (n). An awful interval of expectation prevailed, on which but little light is thrown by the occasional accounts of apocryphal and prophane historians. The nation, however, appears to have been successively subjected to the Persian, Egyptian, and Syrian monarchies, till rescued into liberty by the valour of the Maccabees, in whom the successors of David were re-established on the throne. These continued to flourish, with diminished splendor, and in subserviency to the Roman power, till the days of

(l) Haggai ii. 7, 9.

(m) Luke xvi. 29.

(n) Eusebius attempts not to go beyond Zerubbabel.

Herod,



Herod, under whom Christ was born, and "the sceptre departed from Judah (*o*)."

In a retrospect of the sacred history, it is obvious to remark, that one design of the inspired writers was, to place before us the melancholy proofs of that corruption which had been entailed on mankind, and to exhibit in the depravity of a nation highly favoured, miraculously governed, and instructed by inspired teachers, the necessity of that redemption and renewal of righteousness, which was so early, and so repeatedly promised by the prophets. The universal iniquity overwhelmed by the flood (*p*); the incorrigible perverseness of the Hebrew nation; the lapse of the most upright persons, and the hardened and obdurate wickedness of confirmed sinners, are industriously displayed with this view; and in a long succession of dark scenes, no perfect character can be found; and but few, comparatively, whose virtues could be proposed for imitation to mankind. The sacred writers described characters, and passions as they beheld them, without flattery or disguise, often without comment or remark, leaving them to excite those sentiments of esteem or repugnance which they were severally calculated to awaken. In some righteous characters,

(*o*) Gen. xlix. 10. The sceptre departed from Judah when Herod, who was an Idumean proselyte, ascended the throne. The descendants of Zorobabel, as also the Asmonæans, who till this time had possessed the government (sometimes, indeed, in restricted subjection to foreign powers) were of the tribe of Judah, though the Asmonæans were by the female line. In consequence of this predicted change of government, the expectation of "the Shiloh" was to general, that it gave rise to a sect called Herodians, who flattered Herod as being the Messiah, as well as to the notion afterwards maintained by some, that Agrippa, the grandson of Herod by Mariamne (the granddaughter of Hyrcanus, the Asmonæan priest) was entitled to that distinction; not to mention the numberless false prophets who called themselves "the Christ." Vid. Cyril. Alex. cont. Julian. Hieron. in Sophon. cap. i. Epiph. Heris. 20. Tertul. de Præscr. Schol. in Persii. Satyr. 5. l. 180. Baron Appar. ad Annal. Eccles. P. I. Joseph. Antiq. Lib. XII. § 8. 1 Chron. iii. Matt. i. Luke iii.

(*p*) Gen. vi. 5.

however,

however, they transcribe and exemplify the purity of God's laws; and those precepts which they interweave in their relations, are always excellent. In the judgments of God, they likewise pourtray his attributes, represent him as watching over innocence, as indulgently suspending wrath, but as finally avenging himself on unrepented sins. They select from the events of their history, those circumstances which are best calculated to furnish instruction, and therefore often pass with rapidity over great national events, and dilate with minuteness on whatever may serve to shew the nature of the divine government, or to illustrate the interests and duties of mankind. If they sometimes admit particulars of which the design in these respects is not obvious, it must be recollected, that such particulars might have had an importance among the Jews, though we are no longer sensible of their utility.

The chronological and genealogical accounts, which now serve chiefly to prove the information and accuracy of the sacred historians, formerly assisted to keep up necessary distinctions, and to ascertain the exact accomplishment of prophecy. If with regard to these, or any other minute particulars, the sacred books now seem to contain any inconsistencies or errors, these must be attributed to the negligence of copyists, and to the insensible corruptions which must arise from frequent transcription, especially in such points. The errors, however, which industrious objection affects to discover, are often imaginary; and it is not probable, even if we suppose the authors of these books to have been merely human, unassisted writers, that they should be so little conversant with the history of their country, as to be guilty of the contradictions which modern commentators have pretended to point out, and which, if they had existed, must, as more glaring to their cotemporaries whom these writers addressed, have necessarily diminished their credit. The truth is, that if we are sometimes perplexed

perplexed with difficulties, it is in consequence of the want of cotemporary accounts, and an effect of that obscurity which must be supposed to hang over periods so long elapsed; and the genealogical and chronological differences which are said sometimes to prevail, have arisen not only from the corruptions to which numbers are particularly subject, but from the different scope which the writers took.

In the detail of lineage, the sacred writers often inserted only illustrious persons, and sometimes added collateral kindred (*q*). They sometimes altered names, where variety admitted preference; and in chronological accounts, they calculated frequently in round numbers, where accuracy was of no consequence (*r*). They likewise assumed various æras. Thus in Genesis, Moses reckons only by the ages of the patriarchs. In Exodus he, as succeeding prophets, dated from the departure out of Egypt; and others, who lived in later times, from building of the temple (*s*); from the commencement of the reigns of their several kings (*t*); from their captivities, and deliverances (*u*), and other important national events (*x*); or lastly, from the reigns of foreign kings (*y*); whom if they described by names different from those under which they are mentioned in prophane history, it was in accommodation to the titles by which they were known to the Jews. The difficulties which occur on a superficial perusal of the scriptures, chiefly originate in want of attention to these considerations; and they who have not the leisure and industry which are ne-

(*q*) Le Clerc *Sentimens de quelque Theol. Theod. Præf. in Quæst. Lib. Reg. R. David. Kimchi. Michael, &c.*

(*r*) Gen. xv. 13. 1 Kings vi. 1. Usser *Chron. Sac. c. 12.*

(*s*) 2 Chron. viii. 1.

(*t*) As the earlier prophets.

(*u*) Ezek. i. 2.

(*x*) Amos i. 1.

(*y*) Ezek. xi. 1. Dan x. 1. Zechar. i. 1. Haggai i. 1.

cessary to elucidate such particulars, will do well to collect the obvious instruction which is richly spread through every page of the sacred volume, rather than to embark in speculations of delicate discussion, or to entangle themselves in objections which result from ignorance.

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OF THE  
BOOK OF JOSHUA.

**I**T has been contended by some writers, that the Book which passes under the name of Joshua in all the copies, was not written by him, but that this title was chosen rather as descriptive of the chief personage of the book, than with design to imitate its author; in the same manner as the books of Esther, of Job, or of Ruth, are so called, because they treat principally concerning the actions of those persons whose names they respectively bear. But if we waive all arguments that might be drawn from the title, there will still remain sufficient grounds to conclude, that the book, or at least the greater part of it, was written by Joshua himself, agreeably to the general opinion.—It is, indeed, expressly said, towards the conclusion of the book, that Joshua wrote these words in the book of the law of God (*a*), which seems to imply, that he subjoined this history to the Pentateuch.

(*a*) Chap. xxiv. 26.

Joshua is represented through the whole work, as appointed by God to govern and instruct his people, He is likewise described in the book of Ecclesiasticus (b), under the title of "Jesus the son of Nave," as "the successor of Moses in prophecies;" there is therefore ample reason to be convinced, that Joshua was the author of the book, except, perhaps, of a few verses towards the conclusion; the account of his death being added by one of his successors, in like manner as he might have supplied what was necessary to complete the history of Moses. The ancient Talmudists, and the voice of general tradition, attribute the book to Joshua; and it is expressly said in Bava Bathra, that Joshua wrote the book distinguished by his name (c); and the eight last verses of the law.—It is also added, in the same place, that Eleazar wrote the twenty-ninth verse of the twenty-fourth chapter of Joshua, as Phineas did the thirty-third; and probably all the five last verses were added by Eleazar the high-priest, his son Phineas, or Samuel.

The principal objections made against the assignment of this book to Joshua are, first, that in the thirteenth verse of the tenth chapter, the circumstance of the sun and moon being stayed, is said to be written in the book of Jashir, by which it is meant to insinuate, that the book of Joshua is only a compendious history, selected from larger chronicles, in later times. Now to whatever book this reference may be supposed to apply, whether to a previous narrative, or to a song composed on the occasion of the great event here spoken of, it does not follow that Joshua could not be the author of a work in which the book of Jashir is quoted, as probably containing a more minute and circumstantial account of this

(b) Ecclesiasticus xlv. 1.

(c) Bava Bathra, cap. i.

remarkable miracle (*d*). Secondly, these expressions which have been brought to prove that the history was written long after the events therein recorded, as that the stones which Joshua set up, "are there unto this day (*e*)," with similar passages, which argue that the relation was sometime subsequent to the occurrences therein described; do in reality only serve to shew, what other circumstances confirm, that Joshua wrote the book during the conclusion of his days; and then, as speaking of the earlier periods of his government, he might consistently use these, and similar expressions (*f*).

It has been asserted, farther, that some things are related in this book which did not happen till after the death of Joshua; as the expedition of the Danites against Leshem (*g*); which apparently is related as a subsequent event in the book of Judges. Hence some have attributed the book to Eleazar; some to Samuel; and some to Isaiah, or Ezra; but it is not necessary on this account to deprive Joshua of his title to the book, for if the relation in Judges be not the history of a different expedition (*h*), we may suppose the account of this book to be an interpolation

(*d*) Joshua describes this miracle according to the received notions of astronomy. Vid. Calmet Dissert. sur le Commandement, &c.

(*e*) Chap. iv. 9. chap. v. 9. Vid. also chap. x. 14. Matth. xxvii. 8.

(*f*) The book must have been written by a person at least nearly cotemporary with Joshua, since Rahab was living in the author's time. Vid chap. vi. 25. and v. 1. where the author speaks of himself as present at the passage over Jordan. Observe also chap. viii. 28. xv. 63. xvi. 10. and the circumstantial detail of particulars which argues a cotemporary writer.

(*g*) Chap. xix. 47.

(*h*) Judges xviii. 27—29. It is possible that the Laish mentioned in Judges was a different place from the Leshem spoken of in Joshua. The accounts, indeed, vary in some circumstances. In Joshua, Leshem itself is said to have been called Dan. In Judges, Laish is represented to have been burnt, and the city which was built in its room was called Dan.

made by Ezra, or some prophet posterior to Joshua; and this is the more probable solution of the difficulty, since the verse which records the conquest of the Danites, appears evidently to be an extrinsic addition afterwards inserted to complete the account of the Danite's possession. It may be remarked farther, that whatever is said of Othniel, and Achish, in the book of Judges, is only a recapitulation of what happened under Joshua (*i*). The land of Cabul mentioned in Joshua (*h*), is by Josephus distinguished from that which is spoken of in the book of Kings; and "the house of God" in this book, does not imply the temple, which was not built till long after the death of Joshua, but means the Tabernacle and Ark, which did exist in his time. These difficulties being thus removed, we may conclude that Joshua was the author of the book that bears his name. It was admitted by Ezra into the canon as inspired, and it is cited as scripture by many of the sacred writers (*j*), and especially as the work of Joshua in Kings, where his words are said to be the words of God (*m*).

Joshua who was the son of Nun, of the tribe of Ephraim, was first called Osea, or Hosea (*n*), a name,

(*i*) Chap. xv. 13, 19 and Judges i. 11—15. or the passage might be a subsequent insertion into the book of Joshua.

(*h*) Chap. xix. 27. and 1. Kings ix. 13. The former a city on the borders of Ptolemais, the latter a district containing several towns. Vid. Joseph. Antiq. Lib. VIII. c. ii. Huet. Démon. Evan. Prop. iv. The idea that places are in this book sometimes distinguished by names not adopted till later times, is, perhaps, often fanciful, since the origin and date of names are extremely uncertain; but where modern names are found, they might have been affixed by those who read, copied, or revised the book.

(*j*) 1 Chron. ii. 7. xii. 15. Psa. cxiv. 3. Isa. xxviii. 21. Act. xvii. 45. Heb. xi. 31. xiii. 5. James ii. 25, 28. Eccles. xlv. 4. 1 Mac. ii. 5, 6.

(*m*) 1 Kings xvi. 34.

(*n*) Hosea salvator, Joshua dominus salvator. The former denotes an hope, the latter an assurance of salvation. Moses appears to have made this slight change in the name of Joshua, in order to commemorate his appointment "to spy out the land" into which he was afterwards



name, which as it signifies Saviour, was well adapted to his character as typical of our spiritual Saviour. He is also by St. Luke, and by the author of Ecclesiasticus, styled Jesus; a just representative of that Jesus, who leads us into a Canaan of endless felicity, through the water of baptism (*o*). Joshua was "filled with the spirit of wisdom," and took upon him the government of Israel by command of God (*p*), agreeably to the prediction of Moses, who had promised that "the Lord should raise up a prophet like unto him, as his successor (*q*)."  
The piety, courage, and disinterested integrity of Joshua, are conspicuously displayed through the whole course of his conduct. Independently of the inspiration which enlightened his mind and writings, he derived divine information, sometimes by immediate revelation from God (*r*), and sometimes from the sanctuary, and by the mouth of Eleazar the high-priest, the son of Aaron, who, having on the breast-plate, and presenting himself before the veil over against the mercy-seat wherein rested the divine presence (*s*), consulted God by the Urim and

I 2

Thummim.

wards to conduct the people. Vid. Num. xiii. 16, 17. August. cont. Faust. Tom. VI. Lib. XVI. c. 19.

(*o*) Acts xvii. 45. Eccles. xvi. 1. Heb. iv. 8. Grot. Com. in Matt. i. 21.

(*p*) Numb. xxvii. 18—20. Deut. xxxi. 7, 14. xxxiv. 9. Joshua i. 5.

(*q*) Deut. xviii. 15. This prophecy is in a more especial sense applicable to Christ, the archetype of the prophets.

(*r*) Chap. iii. 7. v. 13—15. It is generally supposed in conformity with the sentiments of the ancient Hebrew and Christian churches, that the person who in the instance last referred to, is related to have appeared to Joshua, was God himself, as he is afterwards called the Lord (Jehovah in the Hebrew) ch. vi. 2. and Joshua would not have been suffered to worship, much less required to reverence a created being. Vid. Rev. xxi. 8, 9. It was therefore probably the divine *אֱלֹהִים*, the angel of the covenant who appeared.

(*s*) The Shechinah was a visible symbol of the divine presence, which after having conducted the Israelites through the wilderness, rested in a glorious cloud between the Cherubims in the tabernacle, and afterwards in the temple; and hence the divine oracles were de-

Thummim, and God answered him by a voice which issued from the mercy-seat. During the life of this excellent chief, the Israelites were preserved in some obedience to God, and flourished under his protection; and we contemplate with satisfaction, the description of a well governed and successful people.

Joshua, the leader, as the historian of the Israelites, represents in lively colours the progress of a nation, led on to rapid and great victories by the guidance of the Lord; yet occasionally checked in their career, that they might be convinced of their dependance on God for success, and that it was not "their own arm" which had procured it. He relates with all the animation of one who was appointed to be an agent in the scenes displayed, the successive miracles that favoured, and effected the conquest of the country, and unfolds the accomplishment of the Mosaic prophecies concerning the possession and division of the promised land (t).

In the course of the narrative, Joshua points out the attention paid to the divine precepts in circumcision of the people (u), in setting up the Tabernacle, and

delivered. Vid. Lowman's Rationale of the Hebrew Ritual, Part II. ch. ii.

(t) Gen. xii. 7. xvii. 8. Exod. xv. 14—17. xxiii. 23. xxxiii. 2. Numb. xxxiv. 2. Deut. i. 7, 8. xxxii. 49.

(u) The command given to Joshua to circumcise again the children of Israel, was only to renew a rite which had been omitted in the wilderness. "The reproach of Egypt," which was thereby "rolled away," meant probably the opprobrium incurred by the Egyptians, who might have neglected the rite in compliance with the requisitions of the uncircumcised Horites that overran Egypt, or who, perhaps, might not have adopted it. If we understand that the Egyptians upbraided the Israelites for the neglect of circumcision, it will by no means follow, that the latter nation learnt it from the former, but rather that the Egyptians made it a subject of reproach to the Israelites, that they neglected in the wilderness what they professed to consider as a rite of distinction, and the seal of the promises. Vid. Shuckford's Conn. vol. iii. b. xii. and Patrick in Joshua, ch. v. 6—9. Spencer conceives, that the reproach of Egypt was the slavery to which they had

and in the appointment of the cities of refuge. The book concludes with the account of the renewal of the covenant, and of the affecting exhortation and death of Joshua, which terminates an interesting history of about thirty years from A. M. 2553, to A. M. 2583 (\*): the whole of which is animated by the display of God's attributes, and recommended by the noblest sentiments of piety. It is occasionally interspersed with prophecies (y), and distinguished throughout by every mark of fidelity and truth. Joshua, like his predecessor, describes the disobedience and transgressions of the Jews, not concealing his own errors. He conspires in the same zealous designs with Moses, and earnestly recommends an attention to the laws and statutes which that legislator had delivered. The book must have been a most valuable possession to the Israelites, as it contained the earliest and most authentic documents relative to the property of every tribe, and furnished to each the title of its respective inheritance.

It is necessary to remark, that there is some accidental derangement in the order of the chapters of this book, occasioned probably by the mode of rolling up manuscripts anciently observed. If chronologically placed, they should be read thus: first chapter to tenth verse; then second chapter; then from the tenth verse to the end of the first chapter; afterwards should follow the sixth and consecutive chapters, to

had been subjected, and from which they were now rescued and declared free, by this token of a free people. Vide Spencer de Leg. Heb. L. I. c. iv.

(\*) Including the account of Eleazar's death, who out-lived Joshua about five or six years. This computation is likewise grounded on a supposition that Joshua was employed seven years in completing the conquest of that country, and that he survived it about eighteen years. Some do not admit that he governed the people so long. Vid. Joseph. Antiq. Lib. V. c. 1.

(y) Chap. iii. 10—17. vi. 26. compared with 1 Kings xvi. 34. Josh. xxxiii. 15. &c.

the

the eleventh; then the twenty-second chapter; and lastly, the twelfth and thirteenth chapters, to the twenty-fourth verse of the latter (*x*).

Joshua succeeded Moses in the government of Israel about A. M. 2553, and died in the 110th year of his age, A. M. 2578, at Timnah-erah, where he had retired, contemplating from Mount Ephraim the well-ordered and peaceful government which he had established (*a*), and exhorting the people with his last words to a remembrance of God's mercy, and to an observance of his laws.

The memory of Joshua, and of his victories, was long preserved, and his reputation spread among the heathen nations (*b*). He is generally considered as the original of the Phœnician Hercules, and the scene of his victories as well as the conquests themselves, is still discernible in the disfigured accounts which are given concerning that fictitious hero (*c*). It has been collected from monuments still extant, that the Carthaginians were a colony of the Tyrians who fled from the exterminating sword of Joshua (*d*); as also, that the inhabitants of Leptis in Africa, were primarily derived from Zidonians, who had been

(*x*) Bedford's Script. Chron. Book V. p. 590.

(*a*) The Vatican copy of the Septuagint version has the following addition annexed to the account of Joshua's burial, in the thirteenth verse of the last chapter: "There they put with him into the sepulchre in which they buried him, the knives of flint with which he circumcised the kingdom of Israel in Gilgal, when he brought them out of Egypt, as the Lord commanded them; and they are there unto this day. The Alexandrian copy has it not. Vide Harmer, vol. iv. p. 398.

(*b*) Some traces of the miracle of the sun and moon being stayed for a whole day by Joshua, are discovered in the Chinese records, as well as in the disfigured accounts of Statius and Ovid. Vid. Martini Hist. Sinic. Lib. I. p. 37. Stat. Thebais, Lib. IV. l. 307. Ovid. Metamor. de Phaeton.

(*c*) Procop. Vandal. l. b. ii. c. 10. Polyb. Frag. 114. Sallust. Bellum Jugurth. The Mahometans relate many fabulous stories of Joshua. Vid. Herbelot, Bib. Oriental, sub voce Jeshchowa.

(*d*) Alex's Reflect. on Books of Old Test.

compelled

compelled to forsake their country in consequence of calamities brought upon it by the conquests of this great commander.

The Samaritans are by some writers supposed to have received the book of Joshua ; there is still extant a Samaritan book, entitled the book of Joshua ; which differs considerably from the Hebrew copy, containing a chronicle of events badly compiled from the death of Moses to the time of the Emperor Adrian.—It consists of 47 chapters swelled with fabulous accounts. It is written in Arabic in the Samaritan character (e). After having been long lost, it was recovered by Scaliger, and deposited at Leyden, in manuscript, and has never been published.

The Jews suppose Joshua to have been the author of a prayer which they repeat in part on quitting the synagogue. It is in celebration of God's goodness for having granted them an inheritance superior to that of the rest of mankind.

(e) Fabric. *Apocryph. V. Test.* p. 876, & seq.

(f) Vagen's *Tela Syriac*, p. 223, & seq.



O F T H E

## BOOK OF JUDGES.

**T**HIS Book has been generally attributed to Samuel, in agreement with the opinion of the Talmudical doctors (a). Some writers have assigned it

(a) *Bava Bathra*, cap. i. *Kimchi Abarb. Iſid. Lib. VI. c. ii.* The Talmud from *רבינו* doctrine, is a Jewish book, containing explanatory remarks on the law, and revered by the Jews, as much as, or more than the law, as the great source of their religious opinions. It consists of two parts; the *Mischna*, or text; and the *Gemara*, or complement. The former the Jews profess to have received as an oral law, delivered to Moses by God; but it in reality consists of traditions accumulated from the time of Simon, or Ezra, and contains some useful instructions. The *Gemara* is a commentary of wild fancies on the *Mischna*. There are two Talmuds, that of Jerusalem, and that of Babylon, the last of which is most esteemed. It appeared in the sixth or seventh century, about 200 years after the former. *Maimonides* published a good abridgment of it. Vide *Buxtorf. Recensio oper Talmud. Porta Moſis*, in *Pocock's works*, vol. 1. *Morin. Exercit. Biblic. Lexic. Buxtorf. Rabbin. p. 2610. Prid. Con. Part I. B. V. Mat. vii. 7, 8, 13.* The Popes, where they have had influence, have often procured the destruction of the Talmuds, as containing pernicious opinions. Much truth, however, is concealed under the chimerical explications and accounts therein contained.

to Hezekiah, and some to Ezekiel, and others have supposed that Ezra collected it from such memoirs as every judge respectively furnished of his own government. It seems, however, most probable, that Samuel was the author, who being a prophet or seer, and described in the book of Chronicles as an historian, may reasonably be supposed, inasmuch as he was the last of the Judges, to have written this part of the Jewish history, since the inspired writers alone were permitted to describe those relations, in which were interwoven the instructions and judgments of the Lord (*b*).

The book appears to have been written after the establishment of the regal government, since the author in speaking of preceding events observes, that "in those days there was no king in Israel (*c*);" which seems to imply that there were kings when he wrote. There is also some reason to think, that it was written before the accession of David, since it is said in the twenty-first verse of the first chapter, that, "the Jebusites were still in Jerusalem," who were dispossessed of that city early in the reign of David (*d*). It was likewise written before the books of Samuel (*e*), and therefore if the author be understood, as he is usually supposed, to speak in the thirtieth verse of the eighteenth chapter, of that captivity (*f*) which happened in the time of Eli, when the ark was captured by the Philistines, and the idol of Micah was

(*b*) Joseph. cont. Apion, Lib. I.

(*c*) Chap. xix. i. xxi. 25.

(*d*) 2 Samuel v. 6—8.

(*e*) Compare 2 Sam. xi. 21. with Judges ix. 53.

(*f*) The captivity here spoken of must have happened before the reign of David, who would not have suffered the idolatrous images to remain among his people. When the ark was captured, many of the Israelites must have been taken likewise; and the Psalmist expressly calls this taking of the ark, "a captivity." Vid. Psa. lxxviii. 60—62. as the wife of Phinehas lamented that then "the glory was departed from Israel." Vid. 1 Sam. iv. 22.

destroyed,



destroyed (g), there is no objection to the general opinion, which attributes the book to Samuel (h), who may be conceived to have written it in Ramoth-Gilead, after the election of Saul.

The book is properly inserted between those of Joshua and Samuel, as the Judges were governors intermediate between Joshua, and the Kings of Israel. They were illustrious princes of the house of Judah (i), raised up by God, not in regular succession, but as emergencies required, when the repentance of the Israelites influenced him to compassionate their distresses, and to afford them deliverance from their difficulties. They frequently acted by a divine suggestion, and were endowed with preternatural strength and fortitude (k).

After the death of Joshua, the people appear for a short time to have had no regularly appointed governor (l), but to have acted in separate tribes. They were for a few years retained in the service of God by the elders who survived Joshua, but afterwards fell into a state of anarchy for a period of which we have no account, but as to those particulars scattered towards the beginning and conclusion of this book.

(g) 1 Sam. iv. 11. and ch. v. Selden de Syntag. l. de Diss. Syris, cap. ii. and Calmet in Judg. ch. xviii. 30.

(h) The word Nabi, which is used in this book, might well be employed by Samuel, who wrote the first part at least of the first Book of Samuel. Vid. 1. Sam. ix. 9. The house of God means the Tabernacle, as in Joshua.

(i) They were called Shophetim, in the Hebrew, which signifies deliverers, or avengers. They had the supreme power under some restriction, and without the ensigns of royalty, being ministers of God, subservient to the theocracy. Vid. chap. viii. 23. Some reckon fifteen and some sixteen Judges. They were sometimes elected by the people on the performance of great exploits, and generally continued for life.

(k) Chap. ii. 18. vi. 34. xi. 29. xiv. 6, 19. The Jews imagine, without sufficient reason, that they were endued with the spirit of prophecy. Vid. Maimon. More Nevoch. Par. II. c. xlv. Cret. in Jud. i. 1.

(l) In the Samaritan chronicle, it is said, that Joshua appointed his nephew Abel to succeed him, upon whom the government fell by lot; but this is a fabulous account. Vid. Saurin Dissert. sur Heglon Roi des Moabites, Hotting. Smeg. Oriental, c. viii. p. 522.

We find, however, that the people proceeded to the conquest of the remaining part of the country, but that, gradually forgetting the instructions of Moses, and of Joshua, and notwithstanding a rebuke which they received from an angel of God (*m*), they suffered the inhabitants to remain tributary among them, who became, as had been repeatedly predicted, "scourges in their sides, and thorns in their eyes," and as it were, "snares and traps" to seduce them to idolatry (*n*). For this they were punished, and given up to their enemies, and held eight years in servitude to Cushan, King of Mesopotamia, till God raised up Judges to deliver them. Othniel appears to have been the first Judge; though some writers say, that Simeon and others, that Caleb (*o*) preceded him in the government of the people. During the intervals between the Judges, each tribe was governed by its

(*m*) Chap. ii. 1 by the word מַלְאָכִים *mal'akim* nuntius, some understand a prophet, which it sometimes signifies, as in Haggai i. 13. But there is no reason why we should not suppose the messenger to have been an angel, as angels undoubtedly appeared on other occasions, the ministers of God's miraculous government of the Israelites.

(*n*) Exod. xxiii. 33. xxiv. 12. Josh. xxiii. 13. Judg. ii. 2. The Israelites were permitted to render tributary those nations who submitted to them, though they were to suppress their idolatrous worship, "to break down their images, and to destroy their groves." But those nations who in defiance of God's declared favour opposed them, were to be destroyed; and as to the seven nations of Canaan, of those who resisted, "nothing that breathed was to be saved alive; that every trace of idolatry might be swept away. Vid. Deut. xx. 10—18. vii. 1—6. Though this destruction was enjoined only in case of resistance, yet with no idolatrous city whatever, were the Israelites allowed by the divine command, to make any league or covenant; for in these the authority of those deities, whose sanction must have been adjured, would have been admitted, and some toleration given to a worship that might have tended to the seduction of the Israelites. Vid. Exod. xxiii. 32. They were therefore enjoined, gradually to extirpate the civil and religious communities of the land, and to render the people tributary, and dependant as individuals. All these instructions, however, the people violated, and suffered for their disobedience. Vid. Shuckford's Con. vol. iii. B. XII.

(*o*) Bedford's Scrip. Chron. Lib. V. c.iii.

respective

respective elders ; affairs of importance being referred to the great council, or Sanhedrim (*p*).

The history of this book may be divided into two parts ; the first containing an account of the Judges from Othniel to Samson, ending at the sixteenth chapter. The second part, describing several remarkable particulars that occurred not long after the death of Joshua, which are placed towards the end of the book in the seventeenth and following chapters, that they may not interrupt the course of the history. What relates to the two last Judges, Eli and Samuel, is recorded in the following book. The chronology of this period is entangled with many difficulties, but if we conclude the period of 34 years, which may be supposed to have intervened between the death of Joshua and the judicature of Othniel, the book extends its history from A. M. 2578, to the death of Samson, A. M. 2887, and the government of the Judges may be conceived to have continued from A. M. 2612, to the twenty-first year of Samuel's judicature, when Saul was anointed, A. M. 2929, that is, about 317 years (*q*).

The

(*p*) The great council appointed by Moses, continued probably to exist, at least, till the establishment of the monarchical government, though there are no proofs that its members retained the gift of inspiration. Whether the Sanhedrim were the same council continued, or a subsequent institution in the time of the Maccabees, is uncertain. Like that, however, it consisted of 70 or 72 elders : these were mostly Priests and Levites, over which the high-priest generally, but not necessarily presided. It decided on momentous affairs, civil and religious, and subsisted to the time of Christ, but with authority diminished in subjection to the Roman power. Matth. v. 21. Mark xiii. 9. Seldon de Synod. Beausobre's Introduction to Script. There were several inferior and dependant Sanhedrims. The word is derived from *עדה*, a council, or assembly.

(*q*) St. Paul appears to reckon 450 years from the division of the land till the time of Samuel, (exclusive of Samuel's government, which is reckoned under the 40 years assigned in the next verse to Saul) but as this computation would be inconsistent with other statements in scripture, and especially with that in 1 Kings vi. 1. where the fourth year of Solomon's reign is made to coincide with the 480th year after the deliverance from Egypt, Usher accepts from ancient manuscripts, a different

The periods stated in the book is computed in succession, would swell to a much greater number of years, but they must be conceived sometimes to coincide as cotemporary, being reckoned from different æras which cannot now be exactly ascertained; and, perhaps, as Marsham has conjectured, some of the Judges were coeval, reigning over different districts.

The book of Judges furnishes a lively description of a fluctuating and unsettled nation; a striking picture of the disorders and dangers which prevailed in a republic without magistracy, when "the highways were unoccupied, and the travellers walked through by-ways (r)," when few prophets were appointed to controul the people (s), and "every one did that which was right in his own eyes (t)." It exhibits the contrast of true religion with superstition; displays the beneficial effects that flow from the former; and represents the miseries and evil consequences of impiety. From the scenes of civil discord and violence which darken this history, St. Paul hath presented us with

a different reading of Acts xiii. 20. according to which, the 450 years are referred, not to the duration of the Judges, but to the period which intervened between the promise of Canaan made to Abraham, and the division of the land. The present reading however, is more agreeable to the scope of St. Paul's discourse, as well as best supported by authority; and therefore various other solutions of the difficulties that result from this account, have been proposed. Many chronologers have imagined that *τετρακιστοίς* is a mistake of the copyist of the Acts, for *τρεκακιστοίς* in which case St. Paul speaking loosely (*ωσ*) might well reckon 350 years; for if we deduct from 480 years the 47 years which intervened between the Exodus and the division of the land, together with the 84 years which must be assigned to Samuel, Saul, David, and Solomon, before the foundation of the temple, we shall have exactly 349 years. Vid. Usser. Chron. Sac. c. xii. Poli Synop. in Kings vi. 1.

(r) Chap. v. 6.

(s) We read but of two prophets in this book. Vid. chap. iv. 4. and vi. 8. The high-priest, however, had the power of consulting God by means of the Urim and Thummim.

(t) Chap. xvii. 6.

some

some illustrious examples of faith in the characters of Gideon, Barak, Samson, and Jephthah (*u*).

Amidst the great vicissitude of events described in this book in which the justice and mercies of God are conspicuously shewn, we are much struck with the account of the illustrious exploits of the Judges; of Sisera's defeat and death; of the victory of Gideon; of the punishment of Abimelech; of Jephthah's inconsiderate vow (*x*); of the actions of Samson; of the flagitious conduct of the Benjamites; of the destruction of Gibeah; with the description of many other particulars that enliven the narrative, which is likewise much embellished by the beautiful song of Deborah and Barak, and the significant parable of Jotham. Many of the sacred writers, as well as St. Paul, allude to; or quote from the book (*y*), and several relations contained in it point out the origin of number-

(*u*) Heb. xi. 32.

(*x*) It has been a subject of endless controversy, whether Jephthah did really offer up his daughter as the text expresseth it, "a burnt offering to the Lord," or only devote her to perpetual virginity, which might be considered as a sacrifice in those days, when every woman looked forward to the production of the promised seed. The relation seems to prove, that he did actually immolate her, however censurable in this instance his conduct might have been, first, in having made, and secondly, in having observed an oath so extravagant and unjust; Jephthah appears, in that religious reverence with which an oath was then respected, to have considered himself as bound to give up every consideration rather than violate a solemn engagement made with God. It is a mistake, however, to suppose that his daughter was redeemable on paying a stipulated price; for as the law forbade all human sacrifices, it provided no ransom for such victims. The regulations in Levit. i. 1—5. applied only to the redemption of persons consecrated to God's service; and those in the 28th and 29th verses of the same chapter, respected only those enemies who when devoted by solemn anathema to death, were not redeemable. Vid. Numb. xxi. 23. Patrick and Calmet, Dissert. sur le Vœu de Jephthé. Concerning the Cherem, see Selden de Jur Nat. & Gent. cap. 6, 7.

(*y*) 2 Sam. xi. 21. Ps. lxxxiii. 11. Isa. ix. 4. x. 26. and, perhaps, Matth. ii. 13. Vid. Heb. xi. 31.

less heathen fables (*z*). The whole period is distinguished by a display of extraordinary events, and by the most glaring and miraculous proofs of divine interposition. The history of God's government must necessarily be characterized by the marks and demonstrations of his immediate agency; and the selected instruments of his will may well be expected to exhibit a succession of unprecedented exploits.

It should be observed, indeed, that some of the actions which in this book are represented to have been subservient to God's designs, were justifiable only on the supposition of divine warrant, which superseded all general rules of conduct (*a*). Without this, the deeds of Ehud (*b*) and of Jael (*c*) might be pronounced censurable for their treachery, however prompted by commendable motives. And with respect to some other particulars, it is obvious, that the sacred author by no means vindicates all that he relates; and that the indiscriminate massacre of the people of Jabin-Gilead, and the rape of the virgins at Shiloh, were certainly stamped with the marks of injustice and cruelty, and

(*z*) The story of Nisus's hair, of the golden hair given by Neptune to his grandson Pterela, which rendered him invincible while uncircumcised, that of Hercules and Omphale of the pillars of Hercules, of the death of Cleomedes Astypalaus, of Agamemnon, and Iphigenia, and to enumerate no more, that of the Sabine rape, appear to have been ingenious fictions fabricated from the accounts of this book.

(*a*) God may on particular occasions authorize what without his sanction would be unjust; as where he commands the Israelites "to spoil the Egyptians," and to extirpate the nations of Canaan. Vid. Exod. iii. 22. Deut. xx. 10—18.

(*b*) We are not to conceive because God "raised up the judges" that he directed them in all their actions. The relation however seems to intimate, that Ehud on this occasion acted by divine authority.

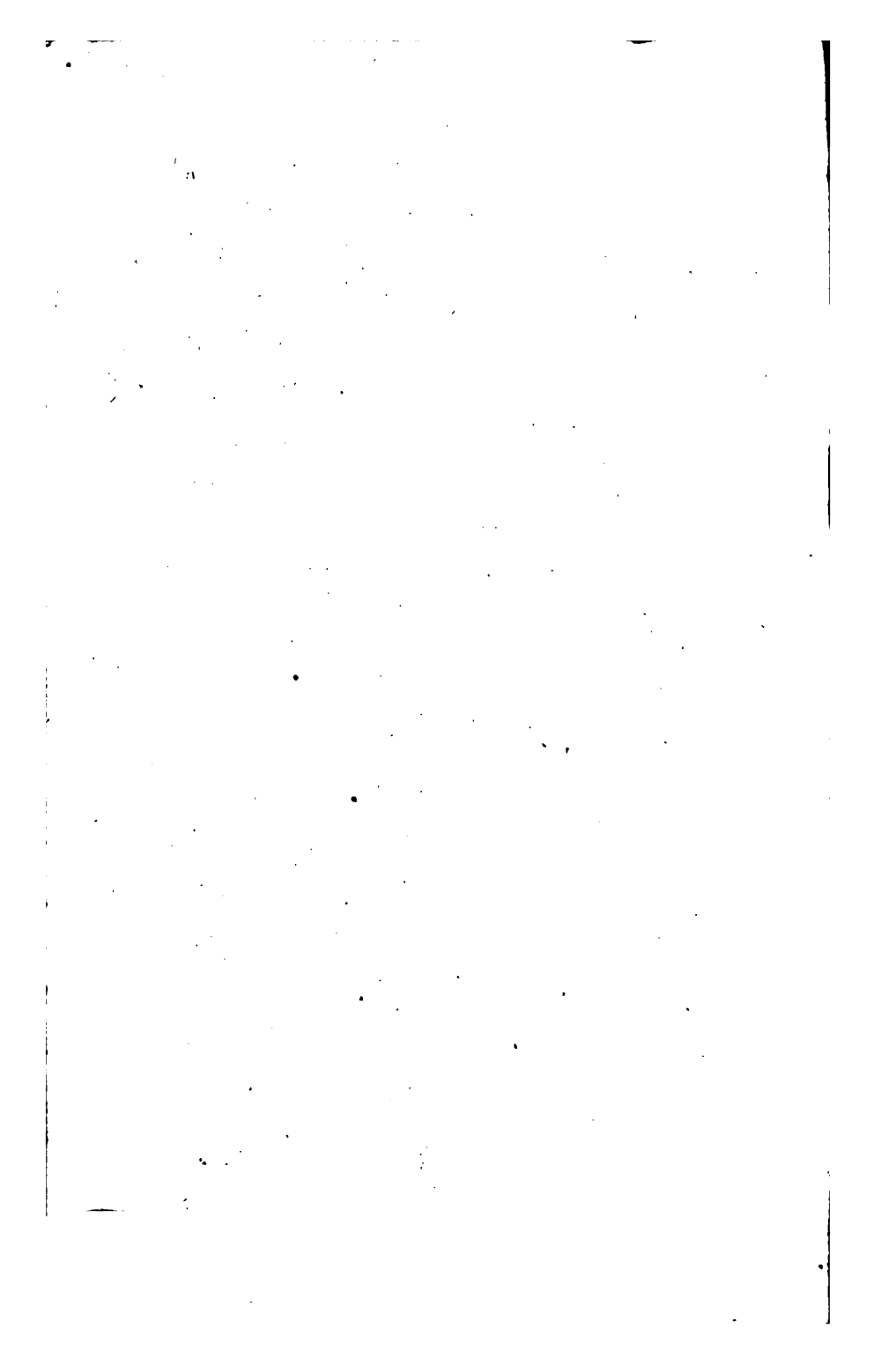
(*c*) Jael's conduct, like that of Rahab, as described in the book of Joshua, appears to have arisen from a desire of assisting in God's declared designs in favour of his chosen people. As the exploit is approved in the hymn of Deborah, an inspired prophetess, we may suppose it to have been performed in compliance with a divine impulse, otherwise it could not have been a subject of praise. Some, however, have thought, that Deborah only foretells Jael's future celebrity.

must

must be condemned on those principles which the scriptures have elsewhere furnished, though in the brevity of the sacred history they are here recorded without comment. The characters, likewise, of God's appointed ministers, however spoken of in this book, and in other parts of scripture, as commendable for their general excellence, or particular merits, are presented to us in some points of view, as highly defective and blameable. It is easy, however, to discriminate the shades from the light, and to perceive, that in the description of such mixed characters as that of Samson, much is detailed as reprehensible; and while we are led to admire his heroic patriotism, we are taught also to condemn his criminal infatuation and blind confidence in Delilah.

With respect to those objections, which a mistaken levity has suggested against the credibility of some transactions recorded in the book, they proceed either from a want of attention to those constructions which the researches of the learned have enabled them to make (*d*), or from a disregard to the character of the times described, when a boundless enthusiasm resulted from a confidence in the divine favour.

(*d*) The relation, for instance, of Samson's setting fire to the corn of the Philistines, cannot reasonably be questioned by those who consider the character of Samson, and the great abundance of foxes (or thoes) that prevailed in Judea, which, indeed, was so remarkable, that many cities, and even provinces, were denominated after the word which we translate foxes. Vid. 1 Sam. xiii. 17. Josh. xv. 28. xix. 42. Judg. i. 35. also Cantic. ii. 15. It is therefore unnecessary to suppose, with some writers, that instead of *schualim*, *foxes*, we should read *schoalim*, *sheaves*, and translate *zanab*, *the extreme end*, instead of the *tail*. Vide Bernard. Repub. des Lett. p. 407. Stackhouse's Hist. of B.b. Book V. vol. i. The *Vulpinaria*, or feast of the foxes, observed among the Romans, must have derived its origin from this transaction, some of the particulars of which Ovid describes in a fabulous account. Vid. Fast. Lib. IV. l. 681. et. seq. Bochart. Hieros, L.b. III. c. xiii. The extraordinary strength of Samson is not to be considered as the physical effect of his hair, though God judged proper to render the continuance of the former dependent on the preservation of the latter, which was the mark of his consecration to God as a Nazarite.





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O F T H E

B O O K O F R U T H.

**T**HE Book of Ruth is a kind of supplement or appendix to the Book of Judges, and may be considered as an introduction to the history of David (*a*), related in the Books of Samuel. In the Hebrew canon it composed but one book with the former, and though various opinions have been entertained respecting its chronology (*b*), it is properly placed in our Bibles between the books of Judges and Samuel (*c*). The famine which occasioned Elimelech to leave his country, is said to have come to pass "in the days, when the Judges ruled;" hence some have assigned the beginning of the history to the time of Gideon;

(*a*) Euseb. Hist. Lib. VI. c. xxv. Hieron. Prolog. Gal. Aug. de Doctr. Christ. Lib. II. c. viii.

(*b*) Houbigant, Bib. Pref. to vol. ii.

(*c*) The modern Jews place Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, immediately after the Pentateuch, giving Ruth sometimes the first, and sometimes the fifth place.

who was raised up in defence of Israel, about A. M. 2759 (*d*), and under whom a famine is related to have happened (*e*); notwithstanding which, some Jewish writers suppose the history to have occurred much earlier, in the time of Ehud (*f*).

The chief difficulty which occurs in settling the chronology of this period, arises from a genealogical account of St. Matthew (*g*), in which it was stated that Boaz, who was the husband of Ruth, and the great grandfather of David (*h*), was the son of Salmon by Rachab; for if by Rachab we suppose to be meant, as is usually understood, Rahab (*i*), the harlot, who protected Joshua's spies, about A. M. 2552, it is difficult to conceive that only three persons, Boaz, Obed, and Jesse, should have intervened between her and David, who was not born till about 2919. We must, however, in this case conclude, either with the learned Usher, that the ancestors of David, as eminent for righteousness, or as designed to be conspicuous, because in the lineage of the Messiah, were blessed with extraordinary length of life (*k*), or else

(*d*) Patrick, in chap. i. 1.      (*e*) Judges vi. 3—6.

(*f*) Seder Olam, cap. xii.      (*g*) Matt. i. 5, 6.

(*h*) Ruth iv. 21, 22. and Matth. i. 5, 6.

(*i*) We cannot now discover any motive which should have induced St. Matthew to mention Rachab in the genealogy of Christ, unless she were some person previously spoken of in scripture; but many reasons may be assigned why she should be introduced in the lineage, if she were the Rahab whose conduct is mentioned by Joshua (and who though styled רֶחָב, *zonah*, in the Hebrew, and *ραββα*, by the evangelists, is celebrated as an example of faith) still, however, it may be confidently suggested, that the chronological differences would be less considerable, if we could suppose her to have been a (different person, and that the 400 years which intervened between the birth of Pharez, and the time of Shammur, were filled up by Boaz and his six immediate ancestors. As a slight report to which, it may be remarked, that the wife of Salmon is spelt Ραχάβ by St. Matthew, whereas in Hebrews xi. 31. and in James ii. 25. the harlot's name is written Ραάβ, as in the septuagint version of Joshua ii. 1. There is no mention in the Book of Joshua, or in any part of the Old Testament, of Rahab's marriage with Salmon.

(*k*) Usher. Chron. Sac. cap. xii. Poli Synop. in Ruth. And in Matt. i. 5. Patrick, Whitby, &c.

that

that the sacred writers mentioned in the genealogy only such names as were distinguished and known among the Jews. If, however, Boaz be considered as the grandfather of David, the history cannot by any computation be assigned to the time of Eli (*l*), under whose judicature it is placed by Josephus (*m*), but should be understood to have come to pass at some earlier period, and perhaps under Shamgar, agreeably to the calculation of Usher, who places it in the 2686th year of the world, about 133 years after the conquest of Canaan (*n*).

The book has been by some considered as the production of Hezekiah, by others it has been attributed to Ezra, but it was in all probability written by Samuel, agreeably to the opinion of many Jews and Christians (*o*), and the prophet may be supposed by this addition to the Book of Judges, to have brought down the history to the time of his own birth. It certainly was written not only after the Judges had ceased to rule, but after the birth, if not after the anointing of David (*p*), whose descent from Judah the sacred writer seems to have designed to certify, as according to the prophecy of Jacob, the Messiah was to spring from that tribe (*q*); and with this view he

(*l*) The famine which occasioned Naomi to reside ten years in Moab, could not have come to pass so late as in the days of Eli, from the tenth year of whose judicature to the birth of David, were only forty years. Vid. Ruth i. 1, 4. Acts xiii. 21. 2 Sam. v. 4. for we cannot suppose so short a space of time only as thirty-nine or forty years to have intervened between the birth of Obed and that of his grandson David, who was the youngest of eight sons of Jesse. Vid. 1 Sam. xvi. 10, 11.

(*m*) Joseph. Ant. q. Lib. V. c. 11.

(*n*) Chron. Sac. Par. A. c. xii. Du P. q. Lightfoot, &c.

(*o*) Talmud. Schallisch. Abarb. Brentius. Huett. Drusius, Patrick, &c.

(*p*) Chap. i. 1. iv. 22. It is probable, that David was not pointed out as an object of attention to the sacred historians till he was selected for the throne.

(*q*) Gen. xlix. 10.

traces back the lineage of Boaz to Pharez, the son of Judah (r), and grandson of Jacob (s).

The book contains an account of the conversion of Ruth, a Moabitess, and according to Jewish tradition of the royal race of Moab, which nation was descended from Lot (t), and settled near the land of Judah at the end of the salt sea. Ruth having married Mahlon, the son of Elimelech, who had sojourned in Moab, on account of a famine which prevailed in Judæa, resolved, on the death of Mahlon, to accompany her mother-in-law in the return to her country. As Mahlon was of the house of Judæa, Ruth relied probably on the promises made to that tribe, and had certainly become a proselyte to the Hebrew religion (u). After their arrival at Bethlehem, the former residence of Naomi, Ruth was compelled by her distress, to claim kindred with Boaz, who, as the law of Moses directed (x), took her to wife and begat a son, from whom David descended.

It may be here observed, that the Holy Spirit by recording the adoption of a Gentile woman into that family from which Christ was to derive his origin, might intend to intimate the comprehensive design of the christian dispensation (y).

It must be remarked, also, that in the estimation of the Jews it was disgraceful to David to have derived his birth from a Moabitess; and Shimei in his revilings against him, is supposed by the Jews to have

(r) Gen. xxxviii. 39.

(s) Chap. xviii. 22.

(t) Gen. xix. 37.

(u) Chap. i. 16.

(x) The ancient law ratified by Moses in Deut. xxv. 5, is supposed to have applied only to the brother, or according to the Rabbis, only to the elder brother by the same father. Custom, however, seems to have extended the obligation of marrying the widow of the deceased to the next of kin. Vid. Ruth i. 13. Boaz was only a kinsman of Elimelech, and by his marriage with Ruth, he fulfilled the law in its extended interpretation, as well as that in Levit. xxv. 24, 25. Vid. Selden: de Success. in bona. c. xv. Uxor. Hebr. Lib. c. xii.

(y) Gen. xlix. 10.

tauntingly reflected on his descent from Ruth. This book, therefore, contains an intrinsic proof of its own veracity, inasmuch as it records a circumstance so little flattering to the sovereign of Israel (*z*). And it is scarce necessary to appeal to its admission into the canon of scripture for a testimony of its authentic character, or to mention that the evangelists in describing our Saviour's descent, follow its genealogical accounts (*a*).

The story related in this book is extremely interesting:—the widowed distress of Naomi, her affectionate concern for her daughters, the reluctant departure of Orpah, the dutiful attachment of Ruth, and the sorrowful return to Bethlehem, are very beautifully told. The simplicity of manners, likewise, which is shewn in the account of Ruth's industry and attention to Naomi, of the elegant charity of Boaz (*b*), and of his acknowledgment of his kindred with Ruth, affords us a very pleasing contrast to the turbulent scenes which had been described in the precedent book. The respect, likewise, which the Israelites paid to the Mosaic law (*c*), and their observance of ancient customs (*d*), are represented in a very lively and animated manner. St. Jerom has remarked, that Ruth in her wandering condition, verified the prophecy of Isaiah, who predicted

(*z*) Hieron in Tradit. Heb. ad 1 Kings iii. Calmet's Preface to Ruth, and Ruth iv. 22.

(*a*) Matt. i. 3—6. Luke iii. 32, 33.

(*b*) Chap. ii. 16. Howell's Hist. of Bible, vol. i. Book IV. and Thomson's Palamon and Lavinia. Strangers were allowed to glean by the charitable precepts of the Mosaic Law. Vid. Levit. xix. 9, 10.

(*c*) Chap. iv. 5, 10. Buxtorf. de Sponsal. & Divort. sect. 27.

(*d*) Chap. iv. 7. The form of redemption here referred to was apparently different from the degrading ceremony observed towards him who rejected his brother's wife, as enjoined in Deut. xxv. 9. though Josephus conceives that it was the same concisely described, Antiq. Lib.

dicted that the "daughters of Moab should be as a wandering bird cast out of the nest (*e*)."

Lib. V. c. xi. The Chaldee paraphrase represents the kinsman to have drawn off his right-hand glove, instead of his shoe. The mark of transfer among the more modern Jews, was an handkerchief, as R. Solomon Jarchi informs us. Vid. Selden. de Jure, Nat. & Gent. Juxt. Disc. Heb. c. v. Vid. also, Ruth iv. 11. & Seld. Uxor. Heb. Lib. II. c. xii.

(*f*) Isa. xvi. 2. Hieron. Epist. ad Paulin.

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O F T H E

## FIRST BOOK OF SAMUEL.

THE relations contained in the Book of Ruth were a kind of digression in the sacred history, with a particular view, but the general thread is now resumed respecting the Judges of Israel, and we are furnished in this, and in the following Book, with an account of the events and occurrences which happened in the time of the two last Judges, Eli and Samuel, and of the two first Kings, Saul and David. It is uncertain whether these books are called the books of Samuel, because he was the author of them, or only because his history constitutes a principal part of the sacred account. They are in the Vulgate (a) styled the first and second

(a) The Vulgate was a very ancient version of the Bible into Latin, but by whom, or at what period it was made is not known. The Old Testament of this version was translated from the Septuagint. It was in general use till the time of St. Jerom, and called also the Italic version. St. Jerom's translation was made immediately from the Hebrew into Latin, and it was gradually received in the Western church, in preference to the Vulgate, or Italic. The present Vulgate, which is declared authentic by the Council of Trent, is the ancient Italic version revised and improved by the corrections of St. Jerom, and others

second book of Kings (*b*), as two of those four books which contain the history of the Kings of Israel and Judah.

The two books of Samuel were in the Hebrew canon considered, but as one. The Talmudists (*c*) suppose that Samuel wrote the twenty-four first chapters of the first book, and the rest was furnished by the prophets Gad, and Nathan. This opinion is founded upon these words in the first book of Chronicles (*d*), "Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer;" and it is approved by many writers of considerable authority (*e*), who maintain that the prophets were the historians of cotemporary events. It will appear evident, at least, that the books of Samuel were written before either the books of Kings, or Chronicles, if we compare them together, for in each of these last-mentioned books many circumstances are manifestly taken and repeated from the books of Samuel. We may therefore assent to the general opinion that Samuel was the author of at least the greater

others. This is the only translation allowed by the church of Rome, and it is used by that church upon all occasions, except that, in the Missal and Psalms, a few passages of the ancient Vulgate are retained, as are the apocryphal books, which St. Jerom did not translate. There are two principal editions of the present Vulgate, one published by Pope Sixtus the Fifth, the other by Clement the Eighth, which differ much from each other, though both are declared authentic from the Papal Chair. Vid. Kennicott's state of the printed Hebrew text, vol. ii. p. 198. Some of the ancient Italic version (of which the copies are now lost,) has been recovered from citations in the writings of the fathers, and is published with supplementary additions in Walton's Polyglot.

(*b*) These and the two succeeding books are called in the Greek the books of "kingdoms."

(*c*) Bava Bathra, cap. i. Kimchi.

(*d*) 1 Chron. xxix. 29.

(*e*) Huet. Demonstr. Evang. Prop. IV. Ibid. Orat. Lib. VI. chap. ii. R. Kimchi, &c.

part



part of the first book (f) and probably he composed it towards the latter end of his life (g). Certain, however it is, from its admission to the canon, as well as from the predictions which it contains; that the book was the production of a prophet. The first book of Samuel contains a space of near eighty years, if we reckon from the birth of Samuel, about or soon after A. M. 2868, to the death of Saul, which happened A. M. 2948.

The history opens with an account of the birth of Samuel. It describes his consecration to the ministry, and his appointment to the prophetic office; the capture of the ark, and the completion of God's judgments on the house of Eli; the curse on those who possessed the ark; its return, and the signal punishment of such as daringly profaned its sanctity (h); the election of Saul in conformity to the unadvised desire

(f) Procopius Gazæus informs us, that the Syrians call the book the prophecy of Samuel.

(g) Chap. v. 5. vi. 18. xxx. 25. ix. 9. In this last passage Samuel incidentally observes, that they who in his time and in that of Saul, were called prophets, were anciently denominated seers. The word prophet, (Nabi) was in use, indeed, in the time of Moses or Abraham. Vid. Gen. xx. 7. But it then only implied a man favoured of God; whereas in the time of Samuel, it was appropriated to one who foresaw future events. Vid. 1 Sam. iii. 20. x. 5. xix. 24. In the latter part of Samuel's life, the word נָבִי, (seer) might have become nearly obsolete, though occasionally used in, and after his time. But perhaps this remark might have been afterwards inserted for the instruction of later times, as possibly were some few other particulars. Vid. vii. 15. xiii. 5. xxvii. 8.

(h) Chap. vi. 19. The text as it now stands represents 50,070 men of Bethshemesh to have been smitten upon this occasion for the presumptuous violation of God's express command. Vid. Numb. iv. 20. But the original words are more properly translated by Böchart: "He smote threescore and ten men, fifty out of a thousand men;" that is, the number being 1400, God smote 70, a twentieth part. Josephus understood the passage thus; and it must be observed in support of this interpretation, that Bethshemesh was but a village. Vid. Patrick on 1 Sam. vi. 19.

of the Israelites for a King (*i*) the wars and evils which arose, as had been foretold (*k*), in consequence of this change of government; the sins and rejection of Saul; the anointing of David, and the first display of his piety and heroism (*l*); the disinterested friendship of Jonathan and David; the envious and ungenerous suspicions of Saul; the death of Samuel; the appearance of his spirit (*m*), denouncing God's judgments against the impiety of Saul, in the accomplishment of which the book terminates, with the account of the miserable fate of Saul, and of his sons. The sacred writer illustrates the characters, and describes the events of his history in the most engaging manner. The weak indulgence of Eli is well contrasted with the firm piety of Samuel. The rising virtues of David, and the sad depravity of Saul, are

(*i*) The impropriety of this request will be more obvious, if we recollect that God had condescended to be held in the character of a temporal King to the Israelites, residing, as it were, among them, and issuing his decrees from the Tabernacle. To require a King was therefore to reject his Theocracy. Vid. chap. viii. 7. xii. 12. Joseph. cont. Apton. Lib. II.

(*l*) Chap. viii. 11—18.

(*l*) The character of David is very beautifully delineated by the sacred writer, and his actions are placed before us in a manner well calculated to produce effect. He is first introduced to our notice as "a valiant and prudent man," anointed on the rejection of Saul; and the historian then goes back to relate an achievement of David's "youth," for it appears that the combat with Goliath was previous in point of time to the driving away of the evil spirit of Saul, otherwise Saul and Abner must have known "whose son the stripling was;" and therefore the seventeenth chapter records particulars prior in point of chronology to those related in the sixteenth chapter. Vid. Warburt. Div. Legat. B IV. sect. 6. note *c*. Such anticipations are not uncommon in the sacred writings, and they give much animation to the history.

(*m*) Chap. xxviii. The most probable and best supported opinion concerning this relation is, that God suffered Samuel's departed spirit to appear to Saul, and as a punishment for his presumptuous impiety, to disclose his impending fate. The text positively calls him Samuel, (himself in the original) and he prophesied truly, for "on the morrow," that is, soon after, Saul and his sons were slain. The woman was herself terrified at a real appearance, when probably she designed a deception. Vid. Eccles. xvi. 20. Calmet. Dissert. Pref. to 1 Sam. Note in Sept. 1 Chron. x. 13. Justin Martyr. Dial. Tryphon & Commentators.

strikingly

strikingly opposed. The sentiments and instructions scattered through the work are excellent; and the inspired hymn of Hannah, which much resembles that of the Blessed Virgin (*n*), furnishes us with a grand prophecy of Christ, who is here for the first time in scripture described as the Messiah (*o*), or the anointed of the Lord; as the exalted sovereign and appointed judge of the earth.

Samuel, the reputed author of this book, was obtained by the prayers of Hannah (*p*), and dedicated from his infancy to God. He appeared as a prophet at a time when the prophetic spirit was rarely known; he accepted the supreme power in the government of his country (*q*) without ambition, and executed the important duties of his office with irreproachable integrity. When required by God, he resigned his power without reluctance, and in compliance with God's commands, elected two strangers in the government, to the exclusion of his sons. He was much feared, and respected by Saul, and the whole nation, and was allowed by that monarch to judge Israel "all the days of his life (*r*)" The author of Ecclesiasticus justly celebrates him as a favoured servant of God, a

(*n*) Corn. 1 Sam. ii. 1—10. with Luke i. 46—55.

(*o*) 1 Sam. ii. 10. The Messiah and the anointed, are synonymous

**משח**, *Maschach*, is derived from **משח**, *Maschach*, to anoint.

(*p*) The word Samuel, according to Hebrew derivation, implies one desired of God.

(*q*) Some deny that Samuel succeeded to the priesthood, as he was not of the posterity of Aaron, and that he only succeeded to the judicature. Vid. Hieron. cont. Helvid. Lib. I. cap. xiii. others maintain that he was dignified with both characters. Vid. August. in Psal. xcvi. He is not reckoned in the catalogue of Priests given by Josephus. Vid. Selden. de Success. ad Pontif. Lib. I. cap. xiv.

(*r*) 1 Sam. vii. 15. Patrick observes, that this verse may mean, that Samuel was so diligent in the discharge of his office, that he gave himself no rest, but sat to judge causes every day. Some consider it as a subsequent interpolation. Samuel is supposed to have died about two years before Saul, in the ninety-eighth year of his age; but according to the account of St. Jerom, his body was removed to Constantinople in the time of the Emperor Arcadius, and received with every demonstration of reverence and joy.

righteous

righteous judge, and a faithful prophet (*s*). He was addressed by many revelations from God (*t*), and the miraculous circumstances that demonstrated his appointment, as well as the prophetic spirit which inspired him, were so conspicuous, that "all Israel, from Dan to Beer-sheba, knew that Samuel was established to be a prophet of the Lord, who let none of his words fall to the ground." His first predictions concerning the destruction which impended over the house of Eli, were literally completed (*u*), and these were followed by others which came to pass with striking exactness (*x*).

(*s*) Eccles. xvi. 13—20.

(*t*) Chap. iii. Psa. xcix. 6, 7.

(*u*) Chap. iii. 11—18. Vid. also, chap. ii. 34, 35. which contain prophecies that were verified in Zadock and his predecessor Abiathar, but which were more fully accomplished in Christ, the great high-priest "for ever." Vid. 1 Kings i. 39. ii. 26, 27. 1 Chron. xxix. 22. Heb. v. 10.

(*x*) Chap. viii. 11—18. x. 2—9. xii. 25. xxviii. 19.

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O F T H E

## SECOND BOOK OF SAMUEL.

**I**F we assent to the opinion of the Talmudists, that Samuel did not continue the history beyond the twenty-fourth chapter of the First Book of Samuel, we may assign this Second Book, as well as the latter part of the former, to the prophets Gad, and Nathan. Many learned Jews have contended, from a fanciful resemblance of style between these, and the works of Jeremiah, that this prophet compiled them from the memoirs of Samuel, Gad, and Nathan (*a*). We may conclude then, either that they were written entirely by Samuel, or partly by him, and finished by some of those inspired persons that issued from the schools of the prophets, which he is supposed to have established. These were colleges for the instruction of select youths in the knowledge of the law, and the

(*a*) Bava Bathra, Ababarnel, Grotius, and Locke. In 2 Macc. ii, 13. it is said, that Nehemiah gathered together the acts of David, with other writings, which perhaps means only that he collected them for the library which he is there said to have founded.

exercise of devotions (*b*). Upon many of these disciples God conferred the spirit of prophecy, and probably most of the subsequent prophets were elected from these schools (*c*); not, indeed, necessarily, but because therein fitted and prepared for the sacred influence. They were under the direction of a prophet really inspired, who was considered as a father to the society, and Samuel was probably the first who possessed that dignified character (*d*).

This second book of Samuel bears an exact relation to the preceding history, and is likewise connected with that, which succeeds. We see throughout, the effects of that enmity against other nations which had been implanted into the minds of the Israelites by the Mosaic Law, and which gradually tended to the extirpation of idolatry.

The history contains a period of near forty years, from about A. M. 2948 to 2988. It describes the establishment and prosperity of David's reign, which he deserved, as well by his generous respect for the memory of Saul, as by the excellency of those many other qualities which his maturer piety produced. It relates the extinction of Saul's family, and David's grateful and unsuspicious kindness to the surviving son of Jonathan. The inspired author then records the fall of David, and exhibits a sad proof of the unconscious depravity to which the noblest minds may be seduced by passion. He represents to us God's anger softened, but not appeased, by David's repentance, who was soon after punished by the death of the child, and many domestic calamities. The transgression of Amnon was the first consequence of his bad example,

(*b*) 1 Sam. x. 5.

(*c*) For Amos informs us, that he was not, chap. vii. 14. It was likewise proverbially said, "Is Saul also among the prophets?" Is he raised to a dignity to which he was not disciplined by his education?

(*d*) Whitby's School of the Prophets; Smith's Discourse on Prophecy.

and

and "evil rose up against him out of his own house (e)," in the ambitious intrigues and rebellion of Absalom. We soon behold him a degraded and fugitive sovereign, reviled by his meanest subjects, and severely punished for his conduct towards Uriah; by the incestuous outrage of his son (f). The submissive repentance, however, and restored virtues of David, procured his pardon and re-establishment on his throne, which he dignified by the display of the greatest moderation, justice, and piety. If in the exultation of his recovered prosperity, God suffered him (g) to be betrayed into an ostentatious numbering of the people, "his heart smote him" to immediate repentance, and he piously threw himself on God's mercy, and intreated that he only might suffer from the indignation which he had provoked. The vicissitude of events which the book describes, the fall and restoration of David, the effects of his errors, and his return to righteousness, are represented in the most interesting manner, and furnish valuable lessons to mankind. The author in the concise style of sacred history, selects only the most striking features of character, and the most important incidents of those revolutions of which he treats; and among the conspicuous beauties of the book, we can never sufficiently admire the feeling lamentation over Saul and Jonathan (h), the expressive parable of Nathan, and the triumphant hymn of David.

The prophecies contained in the book are, first, that which blended temporal and spiritual blessings in the promises relative to Solomon, and the Messiah, the

(e) Nathan's prophetic Threat, chap. xii. 11.

(f) Chap. xvi. 21, 22.

(g) Chap. xxiv. 1. and 1 Chron. xxi. 1.

(h) This song is supposed to have been sung at the funeral of Saul and Jonathan; it being customary among the Jews to solemnize the obsequies of their friends with dirges accompanied by music. 2 Chron. xxxv. 24. Matt. ix. 23. Joseph. Antiq. Lib. III. c. 9. Maim. c. xiv. sect. 23.

## 146 OF THE SECOND BOOK OF SAMUEL.

permanency of David's throne, and the perpetuity of that kingdom, which is prefigured (*i*). Secondly, the predictive denunciations of Nathan (*k*). And, lastly, the figurative descriptions of David's psalm (*l*), by whom the "spirit of the Lord spake," assuring him of an "everlasting covenant (*m*)."

The book, likewise, as well as the former, contains other intrinsic proofs of its veracity. By describing without disguise the misconduct of those characters that were highly revered among the people, the sacred writer demonstrates his impartial sincerity, and by appealing to monuments that attested the truth of his relations when he wrote, he furnished every possible evidence of his faithful adherence to truth. Many heathen authors have borrowed from the books of Samuel, or have collected from other sources many particulars from those accounts which he gives (*n*). This remark will equally apply to the books of Kings, and, indeed, to all the books of sacred history (*o*).

(*i*) Chap. vii. 12, 16. Heb. i. 5. David seems to have apprehended the great extent of God's promises, and in consequence to have burst out in rapturous acknowledgment of his goodness. 2 Sam. vii. 19—21. 1 Chron. xvii. 17.

(*k*) Chap. xii. 11—14.

(*l*) Chap. xxii.

(*m*) Chap. xxiii. 2, 5.

(*n*) Eupol. ap. Euseb. Præp. Lib. IX. Nic. Damasc. Lib. IV. Hist. ap. Joseph. Antiq. Lib. VII. c. vi.

(*o*) Joseph. Antiq. Lib. VIII. cap. ii. Menand. Theophr. Lib. III. ad Autol. Euseb. Præp. Lib. X. Clem. Alex. Strom. I.



O F T H E

## FIRST BOOK OF KINGS.

**T**HIS and the following Book (*a*) were in the Hebrew canon reckoned but as one. They cannot be positively assigned to any particular author, though some have ascribed them to Jeremiah (*b*), and some to Isaiah. There are many, likewise, who contend that they are the production of Ezra, and probably this opinion is most just, for they appear to be a collection, or historical abridgment selected from the memoirs and books of the prophets, which are herein

(*a*) The Jews call them the Third, and Fourth Book of Kings. In the time of Origen they denominated them from the first words "Vammelech David," the Kingdom of David. Orig. *ap* Euseb. Præp. Lib. VI, c. xi.

(*b*) Bava Bathra, Crotius, Isidore, Procopius, Kimchi, &c.

frequently referred to (*c*), as records, doubtless, of contemporary prophets. Thus "the Book of the Acts of Solomon," is mentioned in this very book (*d*), and was probably written by Nathan, Ahijah the Shilonite, and Iddo, the seer (*e*). And hence those who by the Book of the Acts of Solomon have understood the Books of Kings, have supposed that they were composed by these prophets (*f*), but we elsewhere read that Shemaiah the prophet, was employed with Iddo the seer, in writing the acts of Rehoboam (*g*); that the acts of Abijah were written in the story of Iddo (*h*); the book of Jehu the prophet likewise related the acts of King Jehoshaphat (*i*); and Isaiah wrote the acts of Uzziah (*k*), of Hezekiah (*l*), and probably of the two intermediate Kings, Jotham and Ahaz, in whose reigns he flourished; so that we may conclude, that from those several records, as well as from other authentic documents, were compiled the Books of Kings. They appear to have been arranged by one person, as the style and manner are uniform; and therefore they may with much probability be assigned to Ezra, who possibly compiled them during the captivity (*m*).

(*c*) Diodor. in 1 Sam. ix. 9. Theodor. Præf. in Lib. Reg. Hæc. Propos. iv.

(*d*) Ch. xi. 41.

(*e*) 2 Chron. ix. 29.

(*f*) Caijetan. Serrarius, &c.

(*g*) 2 Chron. xii. 15.

(*h*) 2 Chron. xiii. 22.

(*i*) 2 Chron. xx. 34. and 1 Kings xvi. 1.

(*k*) 2 Chron. xxvi. 22.

(*l*) 1 Chron. xxxii. 32. and Isa. ch. xxxvi. xxxvii. xxxviii. and xxxix. where much of Hezekiah's history is incorporated with Isaiah's prophecies. Theodor. Præf. in Lib. Reg.

(*m*) The Chaldaic names by which the months in these books are denominated, were not used by the Jews till in, or after the captivity.

The

The first book comprises a period of 126 years, from the death of David, A. M. 2989, to that of Jehoshaphat. After the description of the decay and death of David, we are presented with a most striking history of the reign of Solomon; of his wisdom and magnificence; of the building of the temple; of his extended commerce to Ophir (*n*); and of the visit of the Queen of Sheba (*o*). To this succeeds an account of the miserable dotage and apostacy of Solomon, and of his death, preceded by a prospect of that threatened rending of the kingdom which should take place under his son (*p*). Afterwards are related the accession

(*n*) Various have been the conjectures concerning the situation of Ophir, Josephus places it in the East-Indies, in a country which by his description, should appear to be Malacca. Bochart contends that it was Taphrobana, or Ceylon. Calmet places it in Armenia. Montanus in America. And Huetius in the eastern coast of Africa. As various have been the sentiments with respect to Tharshish, some considering it as having been near, and others as distant from Ophir: all that the scriptures tell us, is, that the navy of Tharshish, came in once in three years, and furnished Solomon immense wealth, of which we know not the amount, since we can make no exact estimate of the value of the talents specified; they were, however, certainly of less value than the Mosaic talents. Vid. Prid. Pref. to Con. Bochart. Phaleg. L. II. c. xxvii.

(*o*) The most learned writers maintain, that the Queen of Sheba came from Yemen, in Arabia Felix. She is called by Christ, "the Queen of the South," and is said by him, to "have come from the utmost parts of the earth," as the southern part of Arabia was considered by the ancients. She is supposed to have been a descendant of Abraham by Keturah, whose grandson Sheba peopled that country. She therefore probably resorted to Solomon for religious instruction. Vid. 1 Kings x. 1. and hence our Saviour's encomium, Matt. xii. 42. She is called Balkis by the Arabians. The Ethiopians pretend that she was of their country, and many fabulous stories are told of her by different writers, under the names of Nicaule, Candace, Marquede, &c. Vid. Ludolph's Hist. of Ethiopia. Johanson's Disc. on Queen of Sheba, vol. xv. Calmet. Dict. under word Nicaule.

(*p*) Chap. xi. 11, 12. God is represented in scripture as sometimes (especially in cases of idolatry) "visiting the iniquities of the fathers upon the children" when the measure of guilt was completed; and in the foreknowledge that their descendants should persist in evil, God revealed as a punishment to the disobedient, those calamities which awaited

of Rehoboam ; his rash and impolitic conduct, and the consequent separation of the ten tribes, which happened about A. M. 3029. This is followed by a concise sketch of the history of the two kingdoms, in which, particular periods are characterised by very animated relations ; as that of the disobedient prophet ; of the widow of Zarephath ; of Elijah and the prophets of Baal ; of Benhadad's pride and defeat ; of Ahab's injustice and punishment. In the course of these events, we contemplate the exact accomplishment of God's promises and threats : the wisdom of his dispensations, and the mingled justice and mercies of his government. The book is stamped with the intrinsic marks of inspiration ; of the prophecies which it contains, some were speedily completed (*q*), but that which foretold that " Jotham should be born unto the house of David, and slay the high-priests," was not fulfilled till above 350 years after it was delivered (*r*). Some of its prophetic denunciations were uttered under figurative description (*s*) ; and Micaiah, to illustrate the infatuation which God had suffered to pre-

awaited their families. It was in the power, however, of those who repented, to avert the divine vengeance. Vid. Levit. xxi. 40—42. 1 Kings xxi. 29.

(*q*) Chap. vi. 12. xi. 11—13, 30—39. xiv. 10, 11, 14. xvi. 1—4. Jchu in this last prophecy, foretold that God would make the house of Baasha like that of Jeroboam ; and it deserves to be remarked, how exactly the threat was fulfilled : for as Nadab the son of Jeroboam reigned two years, so did Elah, the son of Baasha, and both were slain by the sword. Vid. xv. 25—28. xvi. 8—10. Vid. also, for other predictions, chap. xvii. 2. (compared with James v. 17. xx.) 13. xxii. 19—24. Observe, that in the nineteenth verse of the twenty-first chapter, instead of *in the place where*, we should read, *in like manner*, as the dogs licked Ahab's blood in Samaria. The prophet points only to the cause of Ahab's punishment. Vid. Patrick, &c.

(*r*) Chap. xiii. 1—3. compared with 2 Kings xxiii. 15—20. Joseph. Ant. q. Lib. X. c. v.

(*s*) Chap. xxii. 17.

vail in the counsels of Ahaz, that it might mislead him to destruction, unfolds to the misguided monarch the danger of his projected enterprize, under a representation received in vision, in which an imaginary council, and the supposed agency of a lying spirit are introduced, in order to explain the divine conduct in some analogous proceedings (*t*).

(*t*) Chap. xxii. 19—28. Vid. also, 2 Kings, vi. 17. Job. i. 6—12.



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O F T H E

SECOND BOOK OF KINGS.

**C**ONCERNING the author of the Second Book of Kings, it has been treated in the preceding preface, and it is here only necessary to repeat, that the Second was united with the First Book of Kings in the Hebrew canon, and considered but as one with it, and that it was compiled by Ezra, or some other inspired person, from the records of former prophets.

The history contained in this Book records the government and actions of many successive Kings of Judah and Israel, for the space of about 300 years, from the death of Jehoshaphat, A. M. 3115, to the destruction of Jerusalem and the temple, A. M. 3416. The connection and occasional quarrels which subsisted between the two nations during part of this time, till the conquest of Samaria by Shalmanezzer, seem to have induced the sacred writer to blend the two histories, as in some measure treating of the same people. Both nations appear to have departed with almost equal

equal steps from the service of the true God, and in the history of each we are presented with a succession of vicious and idolatrous Kings, till each had completed the measure of its iniquity. Both Israel and Judah, though they invariably experienced prosperity and affliction in proportion to their obedience or disobedience, were infatuated by their perverse inclinations, and in a long series of their respective sovereigns we find a few only who were awakened by God's judgments to a sense of their true interest and duty. The whole period seems to have been dark and guilty, the glory of the kingdom being eclipsed by the calamities of the division, and by the increasing miseries of idolatry and ambition; successive tyrannies, treasons, seditions, and usurpations, and the instant punishment which they produced, serve at once to illustrate the evil character of the times, and the vigilant equity of the divine government. The events are described with great simplicity, though highly interesting and important. The account of Elijah's assumption into heaven, of Elisha's succession to his ministry, and of the series of illustrious miracles performed by Elisha; the story of Naaman, and of the panic flight of the Syrians; the history of Benhadad and Hazael; of the predicted death of Ahab and Jezebel, and their children, and of the destruction of Baal's prophets, are all pregnant with instruction, and have furnished theme for frequent dissertation. We perceive in these impressive histories the characters and qualities of men, painted with great fidelity; and the attributes of God displayed with great effect. The particulars and circumstances are sketched out with a brief and lively description, and the imagination lingers with pleasure in filling up these striking outlines that are presented to our view. The sacred author, regardless of minute order, and of the succession of events, seems sometimes desirous only of furnishing us with a view of the state of religion among the people. In particular, we observe, how the revolt of the ten tribes and their subsequent captivity, contributed to keep up the



the distinction of the tribe of Judah, and to make the prophecies which foretold that the Messiah should descend from this branch, more conspicuously accomplished.

The predictions described as delivered and fulfilled in this book, are those which foretold the death of Ahaziah (*a*) : the birth of a son to the Shunammite (*b*) ; the recovery of Naaman (*c*) ; plenty in Samaria (*d*) ; the crimes and cruelty of Hazael (*e*) ; the success of Joash (*f*) ; the defeat of Sennacherib (*g*) ; the prolongation of Hezekiah's life (*h*) ; the Babylonish captivity (*i*) ; and the peaceful reign of Josiah (*k*).

After the captivity of the ten tribes, the colony brought up from Babylon, and other places, adopted the Hebrew religion, and blended it with their own idolatries ; and henceforward, in point of time, we hear little of the inhabitants of Samaria. The king-

(*a*) Chap. i. 16.

(*b*) Chap. iv. 16.

(*c*) Chap. v. 10.

(*d*) Chap. vii. 1.

(*e*) Chap. viii. 10, 12.

(*f*) Chap. xiii. 19.

(*g*) Chap. xix. 6, 7, 28, 29, 33. and Herod. Lib. I. This destruction is said in the Babylonish Talmud, and in some Targums, to have been occasioned by lightning. It might, perhaps, have been effected by the destructive hot winds so frequent in those parts. Vid. Thevenot's Travels, Part. II. Book I. ch. xx. B. II. ch. xvi. Part. I. Book II. ch. xx. Jeremiah calls this a destroying wind, where the Arabic renders it an hot pestilential wind. chap. li. 1. Isaiah threatens Sennacherib with a blast, which might be called the angel of the Lord. Isa. xxxviii. 7. 2 Kings xix. 7,

(*h*) Chap. xx. 6.

(*i*) Chap. xx. 17, 18. God appears to have revealed to Hezekiah the calamities which awaited his descendants in the Babylonish captivity as a punishment for his ostentatious display of his treasures, in which he seemed to confide, and for not having rather professed his confidence in God, whose mercies he had so recently experienced. These prophecies, however, and those in the ensuing chapters relative to the same captivity, were literally fulfilled above 100 years after. Vid. chap. xxi. 12—14. xxiii. 27. compared with ch. xxiv. 13. and Dan. i. 1—6.

(*k*) Chap. xxii. 20.

dom of Judah still continued for above a century to provoke God's anger by its disobedience and idolatry, notwithstanding Isaiah and many other prophets conspired during all this period to exhort the people to repentance, by every motive of interest and fear. The good reign of Hezekiah, though lengthened by divine providence, was too soon succeeded by the "evil days of Manasseh," in whose time the temple, and even the volume of the law seem to have been almost entirely neglected. In the reign of Josiah religion for a short time revived, the public copy of the law was discovered, and read (*l*), and idolatry for a few months suppressed; but the tide of iniquity having rolled back with accumulated force, Jerusalem is besieged and taken, the city and temple spoiled, and the noblest of the nation led captive to Babylon. The book concludes with the account of the second siege by Nebuchadnezzar, which happened about eighteen years after the first; when the city and temple (*m*) were burnt, and soon after the whole destruction completed by the massacre, or flight of the remnant which had been left amidst the ruined cities of Judæa.

(*l*) Chap. xxii. 8. xxiii. 2.

(*m*) According to Usher's computation, the temple was burnt about 424 years after it was built. Josephus, who conceives it to have been burnt 470 years, 6 months, and 10 days from the time of its building, observes with astonishment, that the second temple was burnt by the Romans in the same month, and on the same day of the month that the first temple was set on fire by the Chaldeans; and the Jewish doctors add, with as little truth, that the Levites were singing the same hymn in both destructions, repeating from Psa. xciv. 23. these words: "He shall bring upon them their own iniquity, and he shall cut them off in their own wickedness, yea, the Lord our God shall cut them off." Vid. Antiq. Lib. X. c. xi.

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OF THE

FIRST BOOK OF CHRONICLES.

**T**HE Jews formerly reckoned the two books of Chronicles but as one (*a*), which was entitled the Book of Diaries (*b*), or Journals, in allusion to those ancient journals, which appear to have been kept among the Jews. The Books of Chronicles, indeed, as well as those of Kings, were in all probability copied, as to many of their historical relations, from these ancient chronicles of the Kings of Israel, and Judah. Such chronicles must unquestionably have existed, since in the books of Kings there are frequent references to books of Chronicles, as containing circumstances which are not found in those so entitled in our canon, not to mention that these were written af-

(*a*) They now adopt our division, as well as in the preceding books, in conformity to our mode of citation in concordances, of which they borrowed the use from the Latin church.

(*b*) *Dibre hajjanim*, *Verba dierum*, that is, The words of days; extracts from diaries. They are called Chronicles from the Greek word *Χρονικα*.

ter the books of Kings. The books of Chronicles that we now possess, were so named by St. Jerom : they are distinguished in the Septuagint as the books of " things omitted (*c*) ;" and they are supposed to have been designed as a kind of supplement to the preceding books of scripture, to supply such important particulars as had been omitted, because inconsistent with the plan of former books. They are generally, and with much probability, attributed to Ezra (*d*), who has used a similar stile of expression, and whose book appears to be a continuation of them (*e*). Ezra, if he were the author might have digested them by the assistance of Haggai and Nehemiah, as well from historical records, as from the accounts of cotemporary prophets.

These books were certainly compiled after the captivity, as they mention the restoration by Cyrus, and some circumstances that occurred after the return (*f*). The author, however, appears sometimes to speak as one who lived previous to the captivity (*g*). But this must have been in consequence of his transcribing, without alteration, the accounts of earlier writers.

(*c*) Παράλειπον. Thus Xenophon wrote the *paralipomena* of the Peloponnesian war, as a supplement to the history of Thucydides.

(*d*) This book seems to have been compiled before that of Nehemiah, by whom it is cited (Neh. xii. 23.) though the genealogy of the descendants of Zerubbabel is said to be brought down much below the time of Ezra ; for if the Zerubbabel here mentioned was the same who conducted the people back from the captivity, the account may have been swelled by collateral kindred, or possibly increased by a subsequent addition. St. Matthew, however, gives, in his first chapter, a genealogy so different, that it appears to be that of a different branch, if not of a different family. Comp. 1 Chron. iii. 19. et seq. with Matth. i. 13. et seq. and Grot. in Matth. i. 23.

(*e*) Comp. the last verses of 2 Chron. with beginning of Ezra. Patrick's Comm. in 2 Chron. xxix. 21.

(*f*) 2 Chron. xxxvi. 21—23. xxxv. 25.

(*g*) 1 Chron. iii. 19. iv. 41—43. 2 Chron. v. 9. xxi. 20. xxii. 26. xxv. 25.

The

The books of Chronicles though they contain many particulars related in preceding books, and supply several circumstances omitted in preceding accounts, are not to be considered merely as an abridgment of former histories, with some supplementary additions, but as books written with a particular view, in consistency with which, the author sometimes disregards important particulars in those accounts from which he might have compiled his work, and adheres to the design proposed, which seems to have been to furnish a genealogical sketch of the twelve tribes, deduced from the earliest times, in order to point out those distinctions which were necessary to discriminate the mixed multitude that returned from Babylon, to ascertain the lineage of Judah; and to re-establish on their ancient footing, the pretensions, and functions of each individual tribe. The author appears to have intended to furnish, at the same time, an epitome of some parts of the Jewish history; and in this first book, taking up the account at the death of Saul, he presents his countrymen with the picture of David's reign, especially dilates on his zeal for religion, and on the preparations which he made for the building of the temple, probably with design to excite the reverence and emulation of those who were about to rebuild it. He describes particularly the regulations and arrangements adopted by David with relation to the Priests and Levites, as well as the appointment of the musicians and other persons employed in the service of the temple, which David established on a great and magnificent scale, improving it with the introduction of hymns, of which there is a fine specimen in the sixteenth chapter of this book.

The author, in repeating some particulars related in the preceding books, specified the names of the persons employed, and active on great occasions, and by this means furnished each individual tribe with an account of the actions of its respective ancestors.

The

The genealogical tables of this book must have been highly important among the Jews, who were led by the prophetic promises to be extremely observant of these particulars (*h*). Their precedence, likewise, their marriages, and many advantages, were often dependant on the accuracy of these accounts, and they, who could not prove their descent were deprived of many privileges. A regular and unpolluted lineage was especially necessary to those that aspired to the priesthood, and such as could not produce it were deemed incapable of admission to that high office (*i*). Ezra, likewise, by pointing out the division of families, as recognized before the destruction of Jerusalem, enabled each tribe at the return from the captivity, to be restored to its appropriate inheritance. These genealogical accounts are likewise still useful in many respects (*k*); and, however they may appear sometimes irreconcilable with modern systems of chronology, they were certainly considered as accurate by the evangelical writers, as they are cited in the New Testament (*l*).

The authority of the book is likewise established by the accommodation of a prophetic passage selected

(*b*) The genealogies contained in this book are carried back without interruption to Adam, through a period of near 3500 years. They furnish a striking proof of the solicitude which prevailed among the Jews to ascertain the completion of the promises, as also of the vigilant care with which the sacred accounts were preserved. They could not be corrupted formerly, for most of the people could repeat them memoriter. The veneration for them was condemned by St Paul as excessive and useless, after the appearance of the Messiah. 1 Tim. i. 4. Tit. iii. 9.

(*i*) Ezra ii. 61, 62. Selden de Success. ad Pontif. Lib. II. cap. ii. p. 213. and cap. iii. p. 215. Joseph. cont. Apion, Lib. I. Maimon. in Mishnah Biath. c. vi. sect. 11.

(*k*) We collect from them, among other things, that Nathan from whom, according to St. Luke, our Saviour was descended, was the son of David by Bathsheba, or Bathsheba, 1 Chron. iii. 5.

(*l*) Matth. i. Luke iii. Joseph. cont. Apion. Lib. I. Grotius Annot. in Lib. Carpoz. p. 292. Huet. Demonstrat. Evang. Prop. IV. Walton Officin. Bib. p. 555. Lightfoot's Chron. Vet. Test. p. 142.

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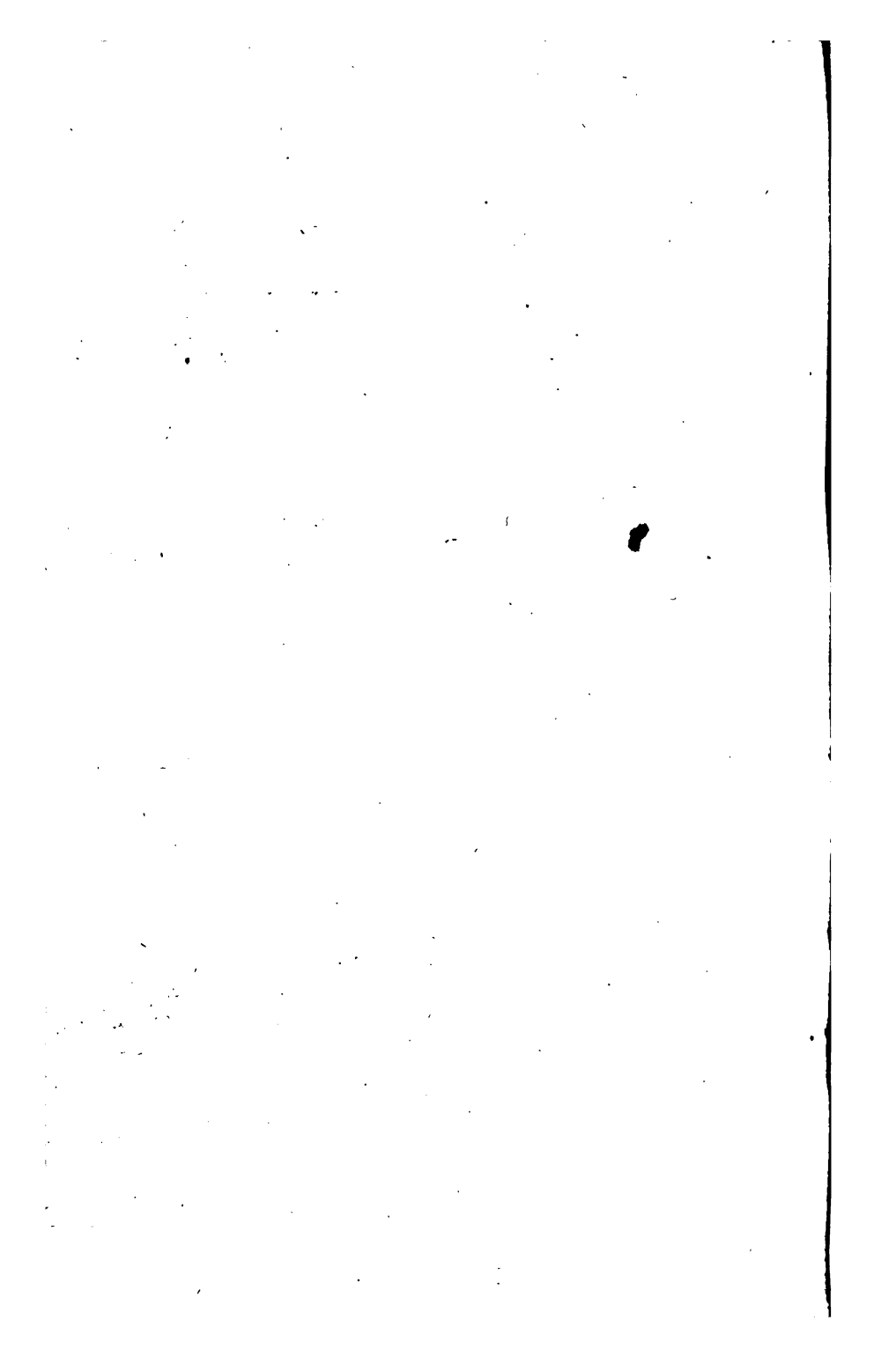
from it to the character of our Saviour by St. Paul (*m*), and by a positive prophecy of the eternity of Christ's kingdom (*n*), as well as by other occasional predictions (*o*). It may be added also, as remarkable, that an inspired acclamation of David to the praise of God in this book, breathes the same sentiments of piety which were afterwards uttered in similar expressions by our Saviour, and which by St. John in his enraptured visions, are ascribed to the blessed spirits who celebrate the praises of God in heaven (*p*).

(*m*) 1 Chron. xvii. 13. xxii. 10. Heb. i. 5.

(*n*) 1 Chron. xvii. 14.

(*o*) Chap. xxii. 9, 10.

(*p*) Compare 1 Chron. xxix. 10, 11. with Matth. vi. 13. and with Rev. v. 12, 13.





O F T H E

SECOND BOOK OF CHRONICLES.

**T**HIS Book, as well as the former, with which it was originally united, was probably collected by Ezra, from the writings of the different prophets who are severally mentioned in scripture as the historians of their respective periods (*a*), as well as possibly from ancient chronicles which are supposed to have existed, and which may be conceived to have been composed by the Priests, some of whom are called memorialists, or recorders, as Jehoshaphat (*b*) and Joah the son of Afaph (*c*). The book contains many things omitted in the historical books which precede. It begins with a description of the reign of Solomon, and dilates with particular exactness on the munificent piety of that monarch, in the construction

(*a*) 1 Chron. xxix. 29. 2 Chron. ix. 29. xii. 15. xiii. 32. xx. 34. xxvi. 22. xxxii. 32. xxxiii. 19. xxxv. 25.

(*b*) 2 Sam. viii. 16.

(*c*) 2 Kings xviii. 18.

of the temple, minutely specifying its ornaments as typical of spiritual decorations which were to embellish the christian church; a subject highly interesting and useful to the Jews, who at the time when this book was written, were preparing to rebuild the temple. Hence the account of the solemn consecration of the first building, of the noble and comprehensive prayer of Solomon, and of the covenanted promises which God graciously imparted at the dedication, must have furnished much consolation to the Jews, scarce yet reviving from the despondence of captives. Then is repeated from the book of Kings, the representation of the magnificence and prosperity which Solomon enjoyed, agreeably to God's promise (*d*).

After this we are furnished with a recapitulation of the history of the Kings of Judah, occasionally intermixed with relations respecting Israel, when connected with Judah. Great part of this history is selected either immediately from the book of Kings, or both Kings and Chronicles were copied from some larger annals known under the title of the books of Kings, since frequent references are herein made to some books of Kings, and sometimes for circumstances not extant in the canonical books (*e*). These accounts, however, in the books of Chronicles, are enriched with many additional particulars. They present us with a lively picture of the state of the kingdom of Judah, and of the various vicissitudes and revolutions which it sustained under different princes. They serve, as the author seems to have designed, greatly to illustrate the necessity of depending on God for defence, without whose protection kingdoms must fall. The advantage derived from obedience to God, and the miseries that resulted from wickedness and sin, are strikingly shewn. The book abounds with useful

(*d*) Chap. i. 11.

(*e*) Chap. xvi. 11. xxi. xxiv. 27. xxv. 16. xxviii. 26. xxxii. 32. xxxiii. 18. xxxv. 27.

examples, and the characters are forcibly displayed by a contrasted succession of pious and depraved princes. The change and defection even of individual persons; and their decline from righteousness to evil, is shewn with much effect. The rebellion of Israel, and the contest between the two kingdoms; the preservation of Joash from the destruction which overwhelmed the rest of the house of Judah; the struggles between idolatry and true religion; the opportune discovery of the copy of the law; with many other interesting particulars which exhibit the interposition of the Almighty, defeating evil, and effecting his concerted purposes, deserve to be considered with great attention.

Several predictions are scattered through the book: as the promises made to Solomon (*f*), to Jehoshaphat (*g*), and others (*h*).

The varieties and apparent differences which exist between these books and those of Kings, with respect to numbers, names, and dates, have deterred the Hebrew writers from commenting on them. These, however, are to be attributed to these various causes which have been before detailed (*i*); to our ignorance of periods so long elapsed; to the different scope of the sacred writers; and to those mutilations and corruptions in minute particulars which have especially prevailed in the books of Chronicles; for these appear to have been copied with unusual carelessness; and in none are the punctuations so defective.

The second book contains a brief sketch of the sacred history, from the accession of Solomon to the throne, A. M. 2288: to the return from the captivity, A. M. 3468: a recapitulation not only very

(*f*) Chap. i. 12. vii. 17, 22.

(*g*) Chap. xix. 2. xx. 15, 17, 37.

(*h*) Chap. xxxiii. 8.

(*i*) Introduction and Preface to Historical Books.

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useful to the Jews, but which reflects great light on other parts of scripture (1).

The two books jointly considered, furnish in a connected view, a compendium of the Jewish history; in the Hebrew copies they were placed as a conclusion to the whole Bible, though in most translations, as in our Bible, they immediately succeed the book of Kings.

(1) Hieron. Epist. IX. ad Paulin. & Epist. ad Domsion. St. Jerome justly remarks, that it were folly to pretend to a knowledge of scripture without an acquaintance with the Book of Chronicles.

OF THE

## BOOK OF EZRA.

**T**HIS Book was certainly written by Ezra. That he wrote the four last chapters has never been questioned, since in several parts of these, he evidently professes himself the author, by speaking in the first person (*a*). But some critics have pretended that the six first chapters must have been written by a person more ancient than Ezra, because Ezra is said in the seventh chapter (*b*), to have gone up from Babylon after the events described in the six first chapters, in the time of Artaxerxes Longimanus; whereas in the fifth chapter, the author seems to speak of himself as present at Jerusalem, in the time of Darius Hystaspes (*c*): but Ezra possibly accompanied Zerubbabel

(*a*) Chap. vii. 27, 28. viii. 1, 15, 24. ix. 5.

(*b*) Chap. vii. 1.

(*c*) Chap. v. 4. This verse is usually considered as an answer of the Jews. Some would solve the difficulty by supposing it a question of Tattenai and his companions. Perhaps we should read as in the Greek, Syriac, and Arabic versions, "then said they," and the objection is removed, and the sense amended.

in the first return from the captivity (*d*), and might have been again sent up to Babylon to counteract the representations of those who opposed at the Persian court the rebuilding of the city and temple; and the account of his departure, which is given in the seventh chapter, perhaps refers only to his going up with that commission and power which he received from Artaxerxes. But whether Ezra were or were not at Jerusalem at the time when this answer was made to Tattenai, he may well be conceived, either as copying a public record of the transactions, or as relating a speech of the Jews, to have used the expression of "We said unto them," meaning by "we," his countrymen; which is surely no uncommon mode of speaking. Such objections are very futile, and there is no reason to question the authenticity of any part of the book, which from the highest antiquity has been attributed to Ezra, who certainly at least digested it, and probably towards the end of his days (*e*).

This book is written with all the spirit and fidelity that could be displayed by a writer of cotemporary events. It is a continuation of the Jewish history, from the time at which the Chronicles conclude, and the connection of the two accounts is evident, since the book of Ezra begins with a repetition of the two verses which terminate the books of Chronicles. The sacred writers pass over the time of the captivity as a sad period of affliction and punishment, during which, if the people were indulged in the exercise of their religion, they had few historical events to record, and therefore, we have no recourse to the books of

(*d*) Nehem. xii. 1. If the author of this book were not the same person with the Ezra mentioned by Nehemiah, he might still have gone up from Babylon to Jerusalem before the seventh year of Artaxerxes.

(*e*) Huet. *Demon. Evang.* Carpzov. *Introd. in Lib. Hist. V. Test. Brentii.* Præf. Calouij. *Bibl. Illust.* in *Lib. Esd. Walteri. Officin. Biblic.* p. 559.

those illustrious prophets who flourished among them in Assyria, for the only particulars that can be obtained concerning their condition.

The present book begins with an account of God's having disposed Cyrus, either by positive injunction, or by discovering to him his long-predicted designs, to promote the rebuilding of the city and temple of Jerusalem. It relates the accomplishment of some illustrious prophecies in the release (*f*) which that monarch granted in the first year of his reign over Babylon, and in the return of the Jews (*g*) to their own country after a captivity of seventy years (*h*), A. M. 3468. We then are presented with a list of the leaders and numbers of the captives who returned under Zerubbabel, and perceive how fatally the nation had been diminished and brought low by successive defeats, and dispersions (*i*). We contemplate the picture of an harassed people restored from captivity, and returning to their country, which had long lain

(*f*) Isaiah xlv. 28. A prophecy uttered concerning Cyrus, described by name near 200 years before he appeared; justly noticed with admiration by heathen writers.

(*g*) Scaliger *Diag. Lib.* III. p. 260. and de Emend. Temp. VI. p. 576.

(*h*) The name of Jews seems first to have been applied to this people after the return from the captivity. Joseph. *Antiq.* XI. c. v. The Jews returned from Babylon fifty years after the taking of Jerusalem, but the seventy years which Jeremiah predicted as the period for the duration of the captivity, are reckoned from the third or fourth year of Jehoiakim's reign, A. M. 3398. Vid. Jer. xxv. 1, 11. xxix. 10. when Nebuchadnezzar first invaded Judæa, and carried off captives. Dan. i. 1, 3. 2 King: xxiv. 1. Patrick in Jerem. xxv. 11. xxix. 10. Dan. i. 1. Zech. i. 12. vii. 1—5. and *Prid. Ant.* A. C. 518.

(*i*) Many of the Jews remained in the countries into which they had been carried. The Jewish writers say, that only the dregs of the people returned. It should be remarked, that Ezra says, that "the whole congregation together was 42,360;" though if we calculate the separate numbers, they amount but to 29,818. Ezra, perhaps, omits the detail of some individuals, collectively reckoned as those of the ten tribes, or those who could not find their register; or possibly the numbers are in some instances corrupted.

desolate.

desolate (*k*). We behold them erecting a temporary altar and service, and laying the foundation of their temple. Afterwards are described the lamentations of those who remembered the magnificence of Solomon's building; the opposition excited by the Samaritans and others, whose assistance had been rejected; the interruption occasioned by their intrigues; and at last, the finishing and dedication of the temple, about A. M. 3489 (*l*), and the celebration of the Passover (*m*). Ezra then relates his return with his companions to Jerusalem, confesses the disobedience of the people to God's laws, in intermarrying with the Gentile nations of the land; describes his own pious and conciliatory prayer; the repentance of the people, and their separation from the wives and children, who not being of the holy seed, might, if suffered to intermingle with the Jews, have rendered uncertain the accomplishment of the promises; and he concludes with an enumeration of those who had transgressed, stigmatizing with impartial indignation, the

(*k*) As the land had lain desolate only fifty-two years from the death of Gedaliah, Prideaux supposes that the Jews had neglected the law concerning the sabbatical year, only from the beginning of the reign of Aſa; that is, 364 years. Vid. Preface to Leviticus, p. 109, note (*g*).

(*l*) The Jews tell our Saviour, that their temple had been forty-six years in building, which must mean the temple as repaired and enlarged by Herod. This work was begun in the eighteenth year of his reign, from whence to the thirtieth year of Christ was a period of forty-six years, and the temple was not even then entirely finished; nor according to the account of Josephus till the time of Agrippa, near sixty years after the death of Christ. Vid. John ii. 20. Joseph. Antiq. Lib. XV. c. xiv. Lib. XX. c. viii.

(*m*) It is necessary here to mention, that Justin Martyr in his dialogue with Trypho, asserts, that the following speech of Ezra was in the ancient Hebrew copies of the Bible, but expunged by the Jews, viz. "Ezra said to the people, this passover is our Saviour, and our refuge; and if you will be persuaded of it, and let it into your hearts, that we are to humble him in a sign, and afterwards shall believe in him, this place shall not be destroyed for ever, saith the God of hosts; but if you will not believe in him, neither hearken to his preaching, ye shall be a laughing-stock to the Gentiles."

names



names of even the priests and rulers who had offended in this important violation of the law.

The history contains a period of about seventy-nine years, from A. M. 3468, when Cyrus became master of Persia, to A. M. 3547, when Ezra effected the reform described in the last chapter of his book; for between the dedication of the temple, and the departure of Ezra from Babylon in the seventh year of the reign of Artaxerxes Longimanus, is a period of fifty-seven or fifty-eight years, which this book passes over in silence, only mentioning that the Jews had during that time intermixed with the Gentiles.

This book is written in Chaldee (n) from the eighth verse of the fourth chapter to the twenty-seventh verse of the seventh chapter; for as this part of the work contains chiefly letters, conversation, and decrees uttered in that language, it was consistent with the fidelity of the sacred historian, to describe the very words which were used, especially, as the people recently returned from the captivity were familiar, and perhaps more conversant with the Chaldee, than even with the Hebrew tongue; and it was probably about this time that the Chaldee paraphrases began to be used; for it appears by Nehemiah's account(o), that all could not understand the law, which may mean that some of them had forgotten the Hebrew during their dispersion in the captivity(p). Some assign, likewise to this time, the origin of the Jewish synagogues, though it is possible that they existed before the captivity(q).

Ezra was of the sacerdotal family, a descendant of Seraiah(r). He succeeded Zerubbabel in the government

(n) The Chaldee or Syriac, was the language then used over all Assyria, Babylonia, Persia, &c.

(o) Neh. viii. 2, 8. Casaubon. Epist. 590.

(p) Univ. Hist. vol. x. Book II. p. 220.

(q) Isa. lxxiv. 7, 8.

(r) He calls himself his son, which only implies his descendant; or at least, it is not probable that he was the immediate son of the high-priest.

## OF THE BOOK OF EZRA:

ment of Judæa, by a commission which lasted twelve years, to A. M. 3558; at the expiration of which term, he either returned to Babylon to give an account of the state of the province of Judæa, or else retired into a private station in his own country, co-operating, doubtless, in the pious designs of Nehemiah his successor, by whom he is related soon after to have produced and read the law of Moses to the people. Ezra, indeed, appears to have been particularly well skilled in the law, to have given much attention to the study of the scriptures, and to have been well versed in the interpretation of them. He styles himself a ready scribe (s), and professes to have prepared himself to instruct the people in the statutes of God: the tradition, therefore, of his having made a collection of the sacred writings is extremely probable. We know, indeed, from Josephus, that the Jewish priests after every important war, were accustomed on the establishment of peace, both at home and abroad, publickly to ascertain, recognize, and copy out the registers of the priesthood (t), by which we must either understand the scriptures, or believe that the same practice prevailed as to them.

priest Seraiah, who was slain at the taking of Jerusalem. 2 Kings xxv. 18. Prid. Con. Part. I. B. V.

(s) Ezra vii. 6. The word סופר sopher, implies one skilful in the interpretation of scripture. The origin of the scribes is uncertain; they were probably first employed in subserviency to the prophets, and, perhaps, educated in their schools. Judges v. 14. 1 Chron. xxvii. 32. Jerem. xxxvii. 26. They seem to have been established as an order of men after the captivity, and to have risen into repute after the cessation of prophecy. They are mentioned in the New Testament as doctors of the law, and teachers of the people. Matt. xxii. 35. and Mark xii. 28. &c. They appear in later times to have corrupted the law by their traditions, and to have become deficient in purity of manners. Matt. xv. 3. v. 20. Luke xx. 46. Of the inspired scribes, of whom Simon speaks, there is no account in scripture.

(t) Οἱ παραλειπομένοι τῶν ἱερῶν καὶ πάλιν αἱ τῶν ἀρχαίων γραμματεῖων συνίσταται, are the words of Josephus. Lib. I. cont. Apion.

Ezra,

Ezra, therefore, may well be supposed to have published a correct edition, after the re-establishment of the Jews, and probably with the assistance of the great synagogue (*u*), which particularly flourished in the time of Artaxerxes Longimanus; not that there is any reason to imagine that the sacred books were lost during the captivity, as some have absurdly conceived, from the fabulous relation of a pretended burning of the law, and of the restoration of the scriptures by divine revelation, which is given only in the apocryphal book of Esdras (*x*), a work of little or no authority. The copies of the law were too much revered to be lost, and Daniel (*y*) we know was in possession of one during the captivity. He likewise quotes the prophecies of Jeremiah (*z*), and probably other persons had copies of the scriptures, many of them being favoured by the conquerors; and if the sacred vessels of the temple were so carefully preserved, we may well conceive that the authentic manuscripts of the Hebrew scriptures were safely deposited at Babylon, and perhaps restored to Zerubbabel, or Ezra, on their return to Jerusalem. But wherever preserved, Ezra certainly produced the Law, and read it to the people (*a*), and the other books of scripture were collected by him and Nehemiah (*b*), or by the great synagogue.

Ezra was a most useful person to the Jews, who reverence his memory with a regard almost equal to that which they entertained for Moses. He is not parti-

(*u*) Irenæus. adv. Hæres. Lib. III. c. xxv. Tertul de Habit. Mullier. c. iii. Clem. Alex. Strom. I. Basil. Epist. ad Chilon, &c. Chysoft. Homil. in Epist. ad Hebræ. Herbelot. Biblioth. Orient. sub Voce Ozair. Ben Seraiah & Koran. cap. Bacra. Introd. p. 6.

(*x*) 2 Esdras. xiv. 21.

(*y*) Chap. ix. 11, 13.

(*z*) Dan. ix. 2.

(*a*) Nehem. viii. 2. and ancient Univ. Hist. vol. iii. p. 418.

(*b*) 2 Macc. ii. 13.

cularly filed a prophet in scripture, but our Saviour makes no distinction between the authors of the sacred books, but that of "Moses and the Prophets." Ezra was undoubtedly an appointed minister of God, and he wrote under the influence of the Holy Spirit, or his book would not have been admitted into the Hebrew canon, or received as sacred from the earliest ages of the christian church.

Ezra is reported by some traditionary accounts to have died in the hundred and twentieth year of his age, and to have been buried at Jerusalem (c); though others say that he died in Persia, and was buried on the banks of the river Samura, where his tomb is shewn (d). Besides the books which are ascribed to Ezra in the apocryphal part of our Bible, there have been spurious constitutions, benedictions, and prayers attributed to him, as likewise a revelation, a dream, and a prophecy relative to the Roman empire; together with a calendar of pretended auspicious and unlucky days, none of which require attention.

(c) Joseph: Antiq. Lib. XI. c. 7.

(d) Benjamin Tudela.

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OF THE  
BOOK OF NEHEMIAH.

**T**HE Book of Nehemiah being subjoined in the Hebrew canon to that of Ezra as a continuation of his history, was often considered as his work (*a*), and in the Latin and Greek Bibles it is called the Second Book of Ezra, but it undoubtedly was written by Nehemiah, for he professes himself the author of it in the beginning, and uniformly speaks in the first person. It was probably admitted into the catalogue of the sacred writings by some of the great synagogues (*b*).

Ezra appears to have continued near ten years in the government of Judæa, after the reform which he

(*a*) Hieron. Præf. in Reg. Euseb. Chron. ad An. 1584.

(*b*) When Isidore asserted, that the second Book of Ezra was not in the Hebrew canon, he meant the apocryphal book attributed to him; for he says, that Ezra's first book contained the words of Ezra and Nehemiah. Isidor. Orig. Lib. VI. c. ii.

mentions in the last chapter of his Book, persisting probably in his endeavours to restore religion, and to promote the prosperity of his country. Circumstances were, however, so unfavourable and adverse to his designs, that in the twentieth year of Artaxerxes Longimanus (c), A. M. 3559, we find, from Nehemiah, that representations were made to him at Babylon of the afflicted state of the Jews, and of the ruinous condition of their city, of which the walls were yet unrepaired.

This book begins with an account of Nehemiah's grief at this report, of his application to Artaxerxes for permission to visit and rebuild Jerusalem, "the place of his fathers sepulchres." This he obtained, probably by the entreaty of Esther, the Queen (d), who favoured the Jews. Nehemiah then relates his departure, and arrival at Jerusalem with authority, feelingly describes the desolate state of Jerusalem, and his exertions to repair his dismantled walls. He records the names of those patriotic men who assisted him on this occasion; the conspiracy of the Ammonites, and other enemies against the work, and the defeat of their designs. After the finishing of the walls and fortifications, Nehemiah applied himself to other public objects. The scarcity of the inhabitants in the large city of Jerusalem first excited his attention. He fortunately at this time found a register of those persons who returned from the captivity under Zerubbabel, which he repeats in the seventh chapter (e), in order to complete the restoration of their possessions

(c) Not Artaxerxes Mnemon, as some have imagined. Vid. Scallig. Prolog. Oper. de Emend. Temp. Lib. VI. & Patrick. The month Chislen, mentioned in the first verse of Nehemiah, answers to, a part of our November and December.

(d) Chap. ii. 6.

(e) Chap. VII. This genealogy differs from that given by Ezra in the second chapter of his book, with respect to names and numbers, which difference Prideaux attributes to alterations made by Nehemiah, in compliance with changes that had happened since the departure from Babylon. It is remarkable that the two accounts agree in the

possessions to the respective tribes, and that none but the Levites, and descendants of Aaron, might officiate in the service of the temple and of the priesthood.

Nehemiah then describes the public reading of the Law to the people, the celebration of the Feast of the Tabernacles (*f*), and other religious appointments, observed with a pathetic commemoration and thanksgiving for God's former mercies, as described in preceding books of scripture. Then follows an account of the renewal of the covenant of obedience and respect to God's law, recorded as a memorial, with the names of those who signed it; a catalogue of those who were appointed by lot, or consented to live at Jerusalem, which was surrounded by hostile neighbours; and the book concludes with a description of the reformation, both civil and religious, which Nehemiah effected; the last act of which, the removal of the strange wives, was, according to the general computation, accomplished about A. M. 3574 (*g*); but which could not have happened, as Prideaux has on very sufficient grounds determined, till A. M.

the total amount, and the sum of the numbers which are separately detailed, will correspond, if to the 29,818 specified by Ezra, we add the 1765 persons reckoned by Nehemiah, which Ezra has omitted; and, on the other hand, to the 31,089 enumerated by Nehemiah add the 494 which is an overplus in Ezra's book, not noticed by Nehemiah, both writers including in the sum total 10,777 of the mixed multitude, which is not particularized in the individual detail. The accounts unquestionably agreed when they were received into the canon, unless where there might be some cause for a variation; and probably the differences that now exist, have originated in the carelessness of the copyists. Vid. Commentators.

(*f*) The Scenopægia, or feast of Tabernacles, was a grand festival in memory of the Israelites having dwelt in tents in the wilderness. It began the 15th of September, and was celebrated for eight days with great joy. The observance of it seems to have been much insisted on by the prophets, and as it argued a sense of God's former mercies, it seems to have been attended with a blessing. Vid. Zech. xiv. 16, 17.

(*g*) Blair's Chronol.

3595 (*h*), at which time he supposes the first period of Daniel's prophecy to conclude (*i*), and the scripture history to close.

Nehemiah was the son of Hachaliah, and according to tradition, of the tribe of Judah (*k*), though it has been fancied, from an apocryphal account of his offering sacrifices at the head of the priests, that he was of the tribe of Levi (*l*). He appears to have been a different person from the Nehemiah mentioned by Ezra (*m*), and in this book, as one who returned from the captivity with Zerubbabel; since from the first year of Cyrus to the twentieth of Artaxerxes Longimanus, no fewer than ninety-one years intervene; so that Nehemiah must, on the supposition that they were the same persons, have been at this time much above an hundred years old, at which age it can hardly be thought (*n*) probable that he should have taken a journey from Shushan to Jerusalem, and have been capable during a government of twelve years, and afterwards, of all these active exertions, which in this book he is described to have made. Nehemiah, however, the author of this book, appears to have been born at Babylon, and was so distinguished for his family and qualities, as to be selected for the

(*b*) The last act of Nehemiah's reformation took place under the pontificate of Joiada (for the original of chap. xiii. 28. will not admit a construction which should represent Eliashub as the high-priest.) and Joiada succeeded to the priesthood, A. M. 3591.

(*i*) Prideaux dates the period of the seven weeks from the seventh year of Artaxerxes, An. A. C. 458, when Ezra was commissioned by a decree to rebuild the temple, and to restore Jerusalem; from that time to the reformation effected by Nehemiah, were forty-nine years, when the church and the State were re-established, or, according to the figurative description of Daniel, when "the street and the walls were rebuilt in troublous times." Vid. Dan. ix. 25. Prid. Con. An. Ant. C. 409.

(*k*) R. Abarb. in Cabal. Ensch. Chron. Can. A. 1584. Isidore, Genes. &c.

(*l*) 2 Macc. i. 18. and following verses.

(*m*) Ezra ii. 1. Nehem. vii. 7.

(*n*) Michael. Præf. in Nehem.



office of cup-bearer to the King; a situation of great honour, and emolument in the Persian court. He was likewise distinguished by the title of Terhata, which was in general appropriated to the King's deputies and governors (o). By his privilege of daily attendance on the King, he had constant opportunities of conciliating his favour, and was enabled by the royal bounty to support his government with great magnificence at his own private charge, and generously to relieve his people from the burden of that expence which they had necessarily sustained under preceding governors (p). In every other respect, likewise, he displayed the most exemplary and disinterested zeal for the prosperity of his country (q). If Nehemiah was not absolutely a prophet, he professes himself to have acted under the authority and guidance of God (r). He seems to have conspired with Ezra in all his pious designs; and probably assisted him in the revival of the canon (s). The Jews report him to have been one of the great synagogue. The author of the second book of Maccabees attributes to him writings which are now no longer extant (t), if they ever existed. After a continuance of twelve years (u) in the government of Judæa, Nehemiah appears to have returned to Shushan, agreeably to his promise (x). What length of time he continued in Persia, cannot be ascertained. Prideaux, to allow a sufficient interval for the corruptions that took place during his absence, supposes at

(o) Neh. ii. 63. x. 2. and Michael in Loc.

(p) Neh. v. 14, 15. His name signified consolation.

(q) Eccles. xlv. 13.

(r) Neh. ii. 8, 18.

(s) 2 Macc. ii. 13.

(t) 2 Macc. ii. 13. Vid. Carpz. Introd. ad Lib. Hist. Vet. Test. p. 343. Frischmuth's Diss. de non. Sperand. Restitut. Aræ. Fædor. III. cap. x.

(u) Chap. xiii. 6.

(x) Nehem. ii. 6.

least five years, the text only says "certain days (y)," which is an ambiguous expression. It is probable that he soon obtained permission to return to his country, where he appears to have ended his days. It is not possible to determine how long he survived his return. Many learned writers conceiving that Jaddua, and Darius, mentioned in the twenty-second verse of the twelfth chapter of this book, must have been the high-priest Jaddua, and Darius Codomannus, who was cotemporary with the former during his priesthood (z), and who did not begin to reign till 110 years after the date of Nehemiah's commission, have remarked, that he must have lived an extraordinary length of time to have inserted this account; and indeed, though it is by no means incredible that Nehemiah might have been permitted by God to live 130 or 140 years, because his eminent virtues were highly conducive to the restoration of his country, yet it is, perhaps, more probable to believe that the whole, or at least the latter part of the register contained in the twenty-six first verses of the twelfth chapter was a subsequent addition (a), made by those who received the book into the canon, that is, by some of the members of the great synagogue; and, indeed, the whole

(y) Neh. xiii. 6. In the Hebrew it is at the end of days, which means, perhaps, at the end of the year.

— (z) Some have imagined that Darius, the Persian, might have been Darius Nothus; but the only Darius who was cotemporary with the priesthood of Jaddua, was Darius Codomannus. Besides, the text enumerating the succession of the high-priests, evidently speaks of Jaddua as high-priest, who did not enter on his office till A. M. 3663, and therefore the verse must have been written above 100 years after Nehemiah went up from Babylon, when we cannot suppose him to have been less than 120 or 130 years of age. The text would even lead us to suppose that it was written after the death of Joshua, which would tend still farther to convince us that the passage is a subsequent interpolation. Josephus supposes Sanballat to have lived to the time of Alexander the Great; but the historian must have meant a different person from Sanballat the Horonite, who opposed Nehemiah, or he must have been mistaken. Vid. Joseph. Antiq. Lib. XI. c. viii. Prid. An. Ant. Christ. 459.

(a) Vossii Chron. Sac. c. x. p. 149. Prid. Con. An. Ant. Christ. 458.

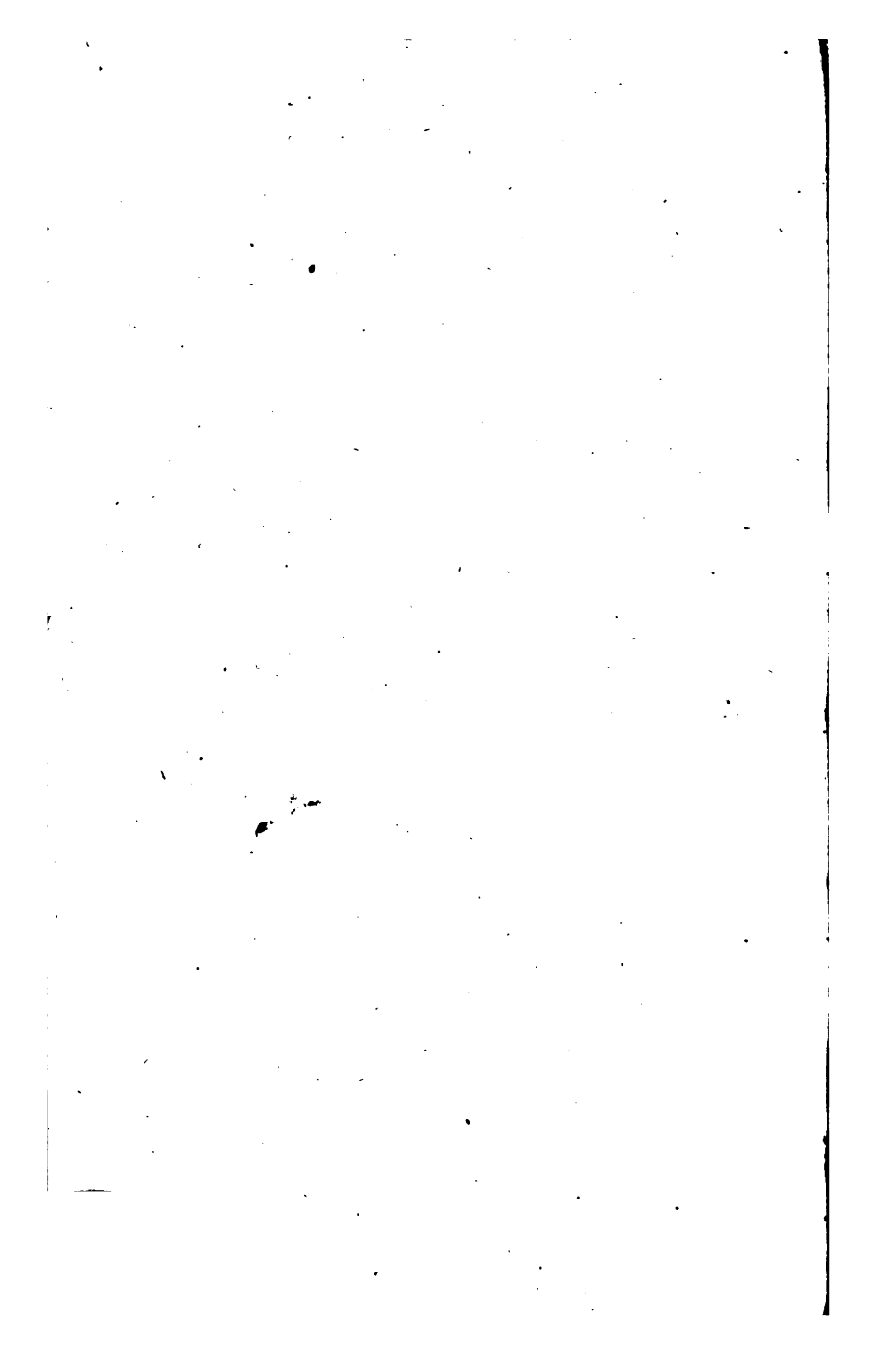
detail appears to be an unconnected and foreign interpolation.

Nehemiah frequently in this book calls upon God not to wipe out the good deeds that he had done, rather in pious supplication to be remembered on their account (*b*), than in any arrogance of heart. To have concealed the actions of his government, would have been inconsistent with the office of a faithful historian, and have deprived posterity of an excellent example. The sacred writers, conscious of their own dignity, are equally superior to disguise or vanity. They record their own virtues and their own failings with equal sincerity.

Nehemiah was probably the last governor delegated by the Persian Kings, who, possibly, after his death, left the government of Judæa to the high-priest of the Jews, till the Persian empire was destroyed by Alexander the Great (*c*).

(*b*) Chap. v. 19. xiii. 14, 22, 31.

(*c*) Cornel. Bertram, de Rep. Jud. p. 168, 173, 175.



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O F T H E

## BOOK OF ESTHER.

**T**HIS Book is in the Hebrew filed "the volume of Esther:" it was received in the Jewish canon with peculiar veneration, and esteemed above many of the prophetic books, probably because therein are described the origin and ceremonies of the feast of Purim. It is called the Book of Esther<sup>(a)</sup>, because it contains the history of this Jewish captive, who, by her remarkable accomplishments, gained the affections of Ahasuerus, and by a marriage with him, was raised to the throne of Persia. The author of the

(a) The word Esther is of Persian derivation, *Starith*, *Astram*, *Estes*, its signification is uncertain. The vowel is prefixed for softness, according to the Hebrew idiom. Vid. *Castel*. in *Lexico Persico*, col. 329, and *Pfeiffer* in *Dub. Vex.* p. 458. The original word was descriptive, and signified Dark, which was deemed beautiful by the Jews. *Hilar. OEcon.* p. 621. *Cant.* i 5. *Theocrit. Idyl.* x. 26—29. Esther was called by her own family *Hadaſſah*, which implies a myrtle. Vid. *Targum.* ad chap. ii. 7.

Book is not certainly known. Some of the fathers (*b*) suppose it to have been written by Ezra, others contend that it was composed by Joachim high-priest of the Jews, and grandson of Josedech. The Talmudists attribute it to the joint labours of the great synagogue (*c*), which succeeded Ezra in the superintendence of the canon of scripture. The twentieth verse of the ninth chapter of the book has led others to believe that Mordecai was the author (*d*), but what is there related to have been written by him, seems to refer only to the circular letters which he distributed (*e*). There are, lastly, other writers, who maintain, that the book was the production of Esther's and Mordecai's united industry (*f*), and probably they might have communicated an account of events so interesting to the whole nation, to the great synagogue at Jerusalem, some of the members of which may with great reason be supposed to have digested the information thus received into its present form (*g*). We have, however, no sufficient evidence to determine, nor is it, perhaps, of much importance to ascertain precisely who was the author; but that it was a genuine and faithful description of what did actually happen, is certain, not only from its admission into the canon, but also from the institution of the feast of Purim, which, from its first establishment has been regularly observed as an annual solemnity (*h*) on the fourteenth

(*b*) Epiphani. de Ponder. & Mens. cap. iv. August. de Civit. Dei, Lib. XVIII. c. xxxvi. Isidor. Orig. Lib. VI. cap. ii.

(*c*) Bava Bathra, c. p. i. f. 15.

(*d*) As most of the Latin fathers, and Clemens Alexandrinus among the Greeks, Strom. Lib. I. Vid. also, Elias in Mass. Aben Ezra, Abrah. Hefran. &c.

(*e*) Chap. ix. 20, 23, 26.

(*f*) Chap. ix. 29.

(*g*) Huet. Demonstrat. Evang. Prop. IV.

(*h*) 2. Macc. xv. 36, 37. Codex. Theod. Tit. de Judeis. The feast is called also the feast of Haman and Mordecai. The month Adar corresponds with our February and March. Esther and Mordecai appears to have ordained only a feast, but the Jews observe, as they

fourteenth and fifteenth of the month Adar, in commemoration of the great deliverance which Esther by her interest had procured, and which is even now celebrated among the Jews with many peculiar ceremonies, and with rejoicings even to intoxication. This festival was called Purim, or the feast of lots (Pur in the Persian language signifying a lot) from the events mentioned in chap. iii. 7. ix. 24.

The Jews (*i*) maintain that this book was unquestionably inspired by the Holy Ghost; and that though all the books of the Prophets, and of the Hagiographi shall be destroyed at the coming of the Messiah, that of Esther shall continue with those of Moses, for Esther had said, that "the days of Purim should not fail from among the Jews (*k*)."<sup>1</sup> This is meant, however, only of that part of the book which our church considers as canonical, for the six chapters which are only in the Greek and Latin copies, were never received by the Jews, and they are rejected as apocryphal by us, in conformity to the sentiments of the ancient church, for this and other reasons which will be hereafter assigned (*l*). It is to be lamented, indeed, that the spurious chapters should ever have been annexed to the authentic part, since they tended to discredit the sacred book; and it has been supposed that a disrespect for the apocryphal additions induced some ancient writers to leave it out of the catalogue of the canonical books (*m*), and occasioned

they profess long to have done, a fast on the 13th, which was the day destined for their extirpation. Joseph. Ant. q. Lib. XI. c. vi. Huett. Pr. p. IV. Christian Magaz. vol. iv. p. 260. Prid. Con. Ann. 452. Buxtorf. Synag. Jud. c. xxiv. Calmet Dict. word Purim.

(*i*) Maimon. More Nevoch, Par. II. c. xlv.

(*k*) Chap. ix. 28. Pfeiffer. Thesaur. Hermeneut. p. 599.

(*l*) Preface to the apocryphal chapters of Esther.

(*m*) Euseb. Hist. Eccles. Lib. IV. c. xxvi. Athan. Epist. 39. Gregor. Nazianz. de Ver. & Gen. Lib. S. Script. Some think that Esther was included in the e catalogues, under the Book of Ezra, as it was supposed to have been written by Ezra. It was in the catalogues of Origen,

casioned Luther to express a wish that it might be expunged from the list (*n*). These, however, being rescinded, the remainder is entitled to our reverence as canonical. It is established by the suffrage of antiquity, and bears every mark of authenticity and truth (*n*).

There has been much difference of opinion concerning the period which we should assign to the events recorded in this book. It is certain, from many instances, that the Jews distinguished foreign persons by names different from those which they bear in profane history (*p*), as, indeed, all nations are accustomed to corrupt proper names in conformity to the genius and pronunciation of their own language. Scaliger contends, from a fanciful resemblance of names, that Ahasuerus was the same with Xerxes (*q*), whose Queen, Amestris, he conceives, might have been Esther. Others, upon grounds nearly as conjectural and fallacious, have imagined, that Ahasuerus was Cyaxares, and others contend that he was Cambyses (*r*). Usher supposes, that by Ahasuerus we are to understand Darius Hystaspes (*s*), who resided at Susa, and whose extent of dominion and actions correspond with the accounts of this book. But to each of these opinions considerable objections may

Origen, Cyril, Hilary, Epiphanius, and Jerom, and in that of the Council of Laodicea.

(*n*) Coarviv. Serm. f. 494. and Lib. de Serv. Arbit. tom. iii. f. 82.

(*o*) Euseb. Hist. Eccles. L. VI. c. xxv. Hilar. in Psalm. i.

(*p*) Vitringa in Hypot. Sac. p. 100. § 49.

(*q*) Scaliger de Emendat. Temp. Lib. VI. p. 284. Grotius, Michælis, &c. Capellus places the history so late as the time of Ochus, who was the successor of Artaxerxes Mnemon.

(*r*) Targ. R. Salomon. Seder. Olam. Rabba, p. 86.

(*s*) Usher Annal. Vet. Test. Period. Jul. An. 4193. Du Pin, Maius OEcon. V. T. p. 1073. The advocates for this opinion maintain with the Rabbinical writers, that Esther was the Artystona of Darius; but Artystona was the daughter of Cyrus; and the history of Atossa by no means accords, any more than does that of Parmis, with the account here given of Vasthi. Vid. Herod. Lib. III. and Lib. VII.



be made from the accounts of prophane historians (*1*), and probably the opinion of Prideaux is best supported, who maintains, agreeably to the account of Josephus (*2*), of the septuagint, and of the apocryphal additions to the book of Esther, that Ahasuerus, was Artaxerxes Longimanus (*3*), whose extraordinary favour to the Jews might in some measure arise from the suggestions of Esther; the history, therefore, may be supposed to have commenced about A. M. 3544 (*4*), and it contains an account of a period which extends from about ten to twenty years.

The book describes the advancement of Esther, who, by the interest which she conciliated with Ahasuerus, delivered the Jews from a great destruction which had been contrived for them by Haman, an insolent favourite of the King. It presents an interesting description of mortified pride, and of malice baffled to the destruction of its contrivers. It likewise exhibits a very lively representation of the vexations and troubles, of the anxieties, treachery, and dissimulation of a corrupt court. The manners are painted with great force and fidelity, and the vicissitudes and characters are displayed with great effect. The author seems to have been so intimately acquainted with the Persian customs, that some have conceived a notion that he transcribed his work from the Persian chronicles (*5*). It has been remarked, that the name of

(1) Vitrings, Lib. VI. p. 110.

(2) Joseph. Ant. Lib. XI. c. vi.

(3) Pride. Con. An. 470. Sulpit. Sever. Hist. Sac. Lib. II. p. 307. Calmet Dict. word Vasthi, Lightfoot, vol. i. p. 137. The chief objection to the period of Artaxerxes Longimanus is drawn from Esther ii. 5, 6. but that passage may imply, that Kish was carried away captive with Jeconiah, or that Mordecai was a descendant of some one of Nebuchadnezzar's captives.

(4) Petav. Indoct. Templi. XII. c. xxvii. Auctor. Eccles. Goth. p. 319.

(5) Hottinger. Thesaur. Philolog. Lib. II. ch. i. p. 488. Aben-Ezra, Com. in Proem. Selden in Theolog. Lib. III. Exercit. V. p. 486.

God is not mentioned throughout the book ; his superintendant providence is, however, frequently illustrated ; it is shewn, indeed, in every part of the work, disconcerting evil designs, and producing great events by means seemingly inadequate.

Calmet asserts, on the authority of Paul Lucas, that the tombs of Mordecai and Esther are still shewn at Amadam in Persia, in the synagogue of the Jews, who are very numerous there.

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O F T H E

B O O K O F J O B.

**C**ONCERNING the nature and author of this Book, various opinions have been entertained. Some, as well Christian as Rabbinical writers, have ventured to consider it as a fictitious relation of the parabolical kind, without any historical foundation (*a*), and others as a dramatic work, grounded on some traditional accounts of a real personage, or as an allegory, in which, under real characters and circumstances, are shadowed out the Jewish nation, and some particulars of the Jewish history during (*b*), or after the Babylonish captivity (*c*). But to indulge in such unauthorized

(*a*) Bava Bathra, Anabaptists, &c.

(*b*) Garnet taking up some ideas of Bishop Warburton, has etched out an ingenious allegory, in which the condition of Job is considered as descriptive of the Jewish sufferings during the captivity. But though he has strained every circumstance in the history in order to accommodate it to this representation, he has produced no conviction. A lively fancy may readily discover such resemblances as he has pointed out; but if the judgment be allowed to reflect, it will suggest unanswerable objections to the theory, however specious it may be. Vid. Garnet's Dissert. on Job, the Use and Intent of Prophecy, Diss. II. Maimon. More Nevoch, p. 3. c. xxii. Bava Bathra, c. i. fol. 15. Sentimens de quelq. Theolog. Holland. p. 184. Grot. Cœm. in Job, Lib. I. Le Clerc, &c.

(*c*) Bishop Warburton imagined, that Job was intended to personate the Jewish people on their return from the captivity; that by his  
three

authorised fancies is very dangerous, and inconsistent with the respect due to sacred writ; and in the present instance there is no sufficient foundation for supposing that the book is any other than a literal history of the temptation and sufferings of a real character (*d*), since it has every external sanction of authority, and is stamped with every intrinsic mark that can characterise a genuine relation.

Of the real existence of Job no reasonable doubt can be entertained, if we consider, that it is proved by the concurrent testimony of all eastern tradition, that the whole history of this illustrious character, with many fabulous additions, was known among the Syrians and Chaldeans; that many of the noblest families among the Arabians, are distinguished by his name (*e*), and boast of being descended from him; and lastly, that Job is mentioned as a real character by Ezekiel (*f*) and St. James (*g*).

The book of Job was likewise certainly written as a literal relation of actual events, for this is evident from the title of the author, from his mode of introducing the subject, and also from the circumstantial detail of habitation, kindred and condition, as well

three friends were meant the three great enemies of the Jews, Sennacherib, Tobiah, and Gethem; and by Job's wife, the idolatrous wives which some of the Jews had married, as we learn from Nehemiah. A strange conceit, of which the improbabilities are by no means glossed over by the elaborate reasoning and extravagant assertions of the learned writer. Vid. Peter's Dissert. on Job.

(*d*) Spanheim Hist. Job. Schultens Com. in Job. and Commentators in general.

(*e*) As was Zalach Eddin, usually stiled Saladin, Sultan of the Mamelukes, who bore the name of Job, as did also his father. Vid. Etmezin. Hist. Savacen. Job appears also to be mentioned by Aristotle in his Dissertation de Magnitudine Animæ. There are even now traditional accounts concerning the place of Job's abode. Vid. Thevenot's voyage, p. 447. Le Roque Voyages de Syrie. tom. i. p. 239.

(*f*) Ezek. xiv. 14.

(*g*) James v. 11. Vide also Tobit. ii. 12, 13, in Vulgate, and Arast. ap. Euseb. Præp. Evang. Lib. IX. c. xxv.

as from the names of the persons therein mentioned, which correspond with other accounts of that age and country, in which Job is generally supposed to have existed (*k*). The book, then, must be allowed to contain a literal history of real events; though agreeably to the opinion of Grotius, the subject is poetically treated; for though the first and last parts of the book being entirely narration, be expressed in a style nearly as simple as that of the historical books of Samuel or of Kings, the rest resembles rather the poetical works of David and of Solomon.

Considering then, that the work is in a great measure poetical, and that probably it was written in metre, we shall readily account for that want of order and arrangement, which by the omission of trivial particulars, and by the neglect of distinction of time, sometimes gives an air of improbability to the book; for many circumstances which must have occurred at intervals, are related in a continued and uninterrupted series by the author, intent only on delivering to posterity memorable events, and sublime instruction, and neglecting every particular not immediately conducive to this design (*l*). It must likewise be observed, that the veracity of the book is not invalidated by the alle-

(*k*) It has been said, that the names of Job and his friends have a mystical meaning; but most of the eastern names have some descriptive signification. Spachcism derives the name of Job from an Hebrew root, *DN* *amare*, a word which imports love, or beloved. And this is more probable than the derivation sometimes given from a word expressive of grief, which if accepted, must be supposed to have been applied after Job's misfortunes. Michaelis in his preface derives the name of Job from a word which signifies repentance, which was perhaps suggested by Mahomet. Vid. Koran. ch. xxxviii. 40, 44.

(*l*) The calamities of Job succeeded each other with a miraculous rapidity. His friends might have literally observed seven days silence in ashes, from respect to his affliction. The artificial regularity which the learned Michaelis conceived to exist in the numbers mentioned in this book, does not appear really to obtain, except that when Job's possessions are said to have been doubled, they are enumerated by an interesting periphrasis. Comp. chap. i. 3. and xlii. 12.

gorical manner in which some things are related. Human events are literally described; but the proceedings of Providence, of which we are unable to form any apprehension, unless from figurative illustration, are perhaps here, as in other parts of scripture (*k*), parabolically represented under familiar allusions. Thus are "the sons of God," or the obedient angels, described as appearing before the presence of the Lord, as at the tribunal of an earthly judge; so also the discourse and agency of Satan are indirectly shadowed out, in a manner agreeable to the mode of human intercourse, in order to accommodate to our conceptions, what would otherwise be utterly unintelligible. The government of God, in permitting, and in restricting the temptations of the faithful, is not immediately referable to our senses; though his judgment and mercy may be obliquely intimated by familiar allegory (*l*). The interlocutory parts of the book should be considered also as descriptive of a real discourse, at least as to the substance. They are conducted with every appearance of probability, and the passions of the speakers seem to kindle as they proceed. There is, also no sufficient reason why we should not suppose God (whose decision of this important controversy had been earnestly desired) (*m*), to have actually spoken by himself or his angel out of the whirlwind (*n*), though some writers have chosen to consider the introduction of the Deity as a prophetic vision, represented to Job and his friends in a trance. This account, then, of the suffering and restoration of

(*k*) Gen. xxviii. 12. Isa. vi. 1 Kings xxii. 19—22: Zech. iii. 1. Rev. xii.

(*l*) Le Clerc in Loc. Codurc. Pref. in Job. Pfeiffer. Dub. Vex. Cent. iii. Loc. 31.

(*m*) Chap. x. 2. xii. 5. xiii. 3, 21, 22, 24.

(*n*) The Chaldee Paraphrast taking the word whirlwind in a metaphorical sense, renders it improperly "out of the whirlwind of grief;" as if God had suggested to Job, amidst the conflict of his sorrows, the following thoughts.

Job, must be admitted as a real and authentic history, no where allegorical except perhaps, in those parts which reveal the agency of superior beings.

The origin of Job is uncertain. There is an appendix (o) annexed to the Greek, Arabic, and Vulgate versions of the book, said to be taken from the ancient Syriac, which represents Job to have been the son of Zareh, a descendant of Esau, and which relates that he reigned in the land of Auis, upon the borders of Idumæa and Arabia; and upon this authority many ancient writers, and most of the fathers, concur in supposing that he was the same with Jobab, the son of Zerah, mentioned in Genesis (p); but as this addition is not found in the Hebrew copies it is considered as spurious: and the learned Spanheim has, upon very strong grounds, endeavoured to prove, that Job, who is the subject of this history, was a very different person from the son of Zerah, and that he derived his origin from Uz, the son of Nahor, brother to Abraham (q), or from Abraham himself by Keturah. We may assent, likewise, to the opinion of Bishop Lowth, that Job dwelt in that part of

(o) Sixt. Senen. Bib. Lib. I. and a translation of this Appendix in Wall's Critical Notes. Vid. also, Athan. Synops. Chrysost. de Patient. Hom. II. Aristæ Philo Polyhistor. Euseb. Præp. Lib. IX. cap. xxv. August. de Civit. Dei. Lib. XVIII. cap. xlvii.

(p) Gen. xxxvi. 33. and 1 Chron. xliii. 44. Spanheim in Job, ch. iv. Mercer. Pineda, &c. There is likewise in the Greek, a discourse of Job's wife, which is generally rejected as apocryphal. Vid. Origen. ad African. Hieron. Præf. in Dan. & in Job. & in Quest. Heb. in Gen. Chrysos. Polych. Olymp. Proem. & ad Caten. in Job. Some have imagined that Job's wife was Dinah, the daughter of Jacob. She is called Rachman by the Arabs, and is supposed by them to have been the daughter of Ephraim, or according to others, of Machir, the son of Manasseh. Vid. Sale. notes in Coran. She was probably of the country and religion of Job, though censured by him upon one occasion, as having spoken foolishly. Vid. Wesley's Dissert. XXVI.

(q) Hieron. Quest. Hebr. in Gen. Spanheim. Milt. Job. cap. iv. Bochart, &c.

Arabia Petraea which was called Edom (*r*), and bordered upon the tribe of Judah to the South, being situated between Egypt and the land of the Philistines, and we may suppose that his friends inhabited the country immediately adjacent.

Job does not appear to have been a sovereign (*s*), though styled the greatest man of the East, with respect to his possessions. He and his friends were, however, persons of considerable rank and importance, as may be collected from various circumstances incidentally mentioned in the course of the history. If they were not directly descended from Abraham, they must be classed among those, who, out of the family of Israel, worshipped God in sincerity and truth; the exact period in which they existed, cannot be determined. Without descending to minute enquiries on the subject (*t*) we may remark, that they appear to have lived some time during the servitude of the Israelites in Egypt, and that the period of their history may properly intervene between the death of Joseph and the de-

(*r*) Uz, was Edom. Vid. Lament. iv. 21. Numb. xxiv. 3. Josh. xv. 12. Jerem. xxv. 20. Lowth's Præl. Poet. xxxii. and notes. Wesley's Diss. XXIX. Hodges conceives Job. and his friends to have lived somewhere between Chaldaea, and Judaea. Some place him in Arabia Deserta. All the country between Egypt and the Euphrates was called East, with respect to Egypt; and the Jews who there adopted the expression, afterwards used it absolutely without reference to their change of situation. Vid. Mede, fol. p. 467. and Mat. ii. 1. If Moses was the author of this part, he might, in Midian, which is to the West, properly call Edom the East.

(*s*) The crown mentioned in xix. 9. is only a figurative expression for prosperity. Job and his friends are in the Greek called *sovereigns*, that is, great men.

(*t*) Some Talmudists have asserted, that Job was born in the very year of Jacob's descent into Egypt, and that he died in the year of the Exodus. A conceit founded on a supposition, that as the camels and oxen were restored two-fold to Job, so the years of his life were doubled, and that, as he lived 140 years after his affliction, so he lived seventy years before it. Vid. Bava Bathra. The Rabbins suppose that Moses alludes to the death of Job when he says of the Gentiles, that "their defence is departed from them." Vid. Numb. xiv. 9.

pasture



parture from Egypt (*u*), which includes a space of about 140 or 145 years, in which case Job might be six or seven generations removed from Nahor. And since he survived his restoration to prosperity 140 years, he may be supposed to have lived during part of the time that the Israelites wandered in the wilderness (*x*). As the age of man in that period did not usually exceed 200 or 220 years (*y*), Job was probably overwhelmed in calamities in the prime and vigour of his life, when if possessed of the greatest fortitude to sustain his afflictions he was also endued with the liveliest sensibility to feel them. How long his sufferings may have lasted is uncertain; the seven years for which some contend, would have been a longer period that can be admitted. It required not such a continuance of time to demonstrate his faith and unshaken confidence, and God delights not in unnecessary severity. But from a consideration of particulars, it will be evident that less than a year cannot be assigned for the duration of his distress; and this is agreeable to the general Hebrew calculations.

In assigning this period to Job and his friends we suppose them to have flourished before, or about the time of Moses; and the sentiments and religious opinions which are maintained in their discourse, are in general such as were consistent with the information that obtained before the Mosaic dispensation (*z*). Job appears to have worshipped God in the manner of the Patriarchs, before the priesthood was confined to Aaron; and in the detail of his piety, he affords a transcript of those primitive principles which he might

(*u*) Spanheim. Hist. Job. cap. vii. p. 106.

(*x*) G. ot. Præf. Diod. t. Argum. in Job.

(*y*) Few of Job's supposed contemporaries lived so long, but Job was blessed with a long life. He is by some supposed to have died about A. M. 2449.

(*z*) When Elihu reckons up the modes of revelation, he takes no account of the Mosaic.

have derived from Abraham and Nahor. He and his friends seem to have been acquainted with the rules of traditional religion (*a*), as collected from occasional revelations to the Patriarchs, together with the deductions of that conscience which was "a Law to the Gentiles (*b*)."<sup>1</sup> But it must also be observed, that they sometimes display a greater knowledge of important truths than was consistent with the general notions that must have prevailed in their time. All of Abraham's descendants, indeed, who were cotemporaries with Job, may be supposed to have been acquainted with the attributes of God, and with the use of sacrifice (*c*). They might, from tradition, have collected some knowledge of the creation, of original sin (*d*), and even of a promised Messiah. Yet still there will remain some particulars of which they were informed, that appear to be above the general information which the Gentiles possessed, and therefore we may assent to an opinion which is maintained by many, both Jewish and Christian writers (*e*), that Job and his friends were enlightened by a prophetic spirit, as certainly some few persons among the Gentiles were (*f*); and the conviction that Job was to be considered as a patriarchal prophet, was probably the inducement, which influenced the Jews to admit his work into the canon of their scripture, if we suppose it to have been written by himself, and not to have been compiled by an inspired author of their own nation.

Job and his friends were unquestionably distinguished by extraordinary marks of God's favour; and we are authorised by the book to consider them as

(*a*) Peters's Critical Dissert. on Job, p. 151.

(*b*) Rom. ii. 14. and Tertull. cap. ii.

(*c*) Chap. xlii. 8.

(*d*) Chap. xii. 16. xiv. 4. xv. 14. xxvi. 13. xxxi. 33.

(*e*) Patrick's Appendix to his Paraphrase. St. Austin calls Job "Eximius Prophetarum."

(*f*) As Balaam, whom the Jews conceived to have been the same person with Elihu.

sometimes

sometimes favoured by divine revelations. Eliphaz received instruction, "from the visions of the night (*g*)," and heard the voice of a spirit, in secret still whispers, like the "still small voice" which Elijah heard (*h*). Elihu also felt a divine power (*i*), but Job himself appears to have been invested with peculiar dignity, and he enjoyed præ-eminent distinctions above the Gentile prophets. God spoke to him "out of the whirlwind (*k*);" and it has been supposed, from the fifth verse of the forty-second chapter, that he beheld the manifestation of the divine presence, as perhaps, in a glorious cloud, for so the seventy understood it. He undoubtedly in many places, speaks by the suggestion of the Holy Spirit, and expresses himself concerning the doctrine of gratuitous justification (*l*), and of a future state, with a clearness and information that were evidently the result of prophetic apprehension. We can, indeed, attribute the precise and emphatic declaration contained in the nineteenth chapter, to nothing but immediate revelation from God; and must, agreeably to the opinion of the most judicious writers, ancient and modern, consider it as an evident profession of faith in a Redeemer (*m*), and of en-

(*g*) Job. iv. 13. 16. Hence R. Sol. Jarshi was led to remark, that the Shechinah was upon Eliphaz.

(*h*) 1 Kings xix. 12.

(*i*) Chap. xxxii. 8, 18. xxxiii. 15, 16. The name of Elihu, which signifies "He is my God," and other circumstances have led some writers to consider him as a representative of the Messiah; but it must detract from the dignity of his character to find that he condemns with too much severity, and even mistakes the sentiments of Job.

(*k*) So the spirit descended on the apostles at the feast of Pentecost, "suddenly, with a rushing mighty wind."

(*l*) Chap. ix. 2, 3. xxv. 4. Hodges enquires into the design of the Book of Job.

(*m*) It is not necessary from this expression to conclude, that the whole mystery of the redemption was revealed to Job; but only, that he entertained a consolatory assurance of some future personage, who should appear to deliver mankind from the curse of Adam, and to judge the world in righteousness.

... confidence is a resurrection and future judge-  
ment. ... as much with respect to the pe-

Having observed thus much with respect to the period in which Job may be supposed to have lived, it now with more facility be considered at what time, and by whom his history should seem likely to have been written. Upon this subject, it is not necessary to enter into an examination of the various arguments, produced by different authors, in support of their fe-

[illegible]

veral opinions; but it may be observed, that some have conceived the book to have been the production of Job (*o*) himself, or of Elihu (*p*), while many have attributed it to Moses (*q*), and others to later prophets, as to Solomon (*r*), and to Isaiah (*s*). The most probable opinion is, that it was composed from such memorials as Job himself, or his friends, might have left in the Syriac or Arabic language. The work is written in a style agreeable to the genius of the Arabic language. It is sublime, lofty, compressed, and full of figures and allusive images. It contains likewise, much of that profound philosophy, and elevated turn of thought, for which the Arabians were as remarkable (*t*) as for the dignity and allegorical cast of their language. It may be added, likewise, that some of the images and remarks in this book, appear to have been drawn from circumstances peculiar and appropriate to Arabia (*u*); and that it has every characteristic of the most venerable antiquity, and

(*o*) Orig. Cont. Cels. Gregor. Mag. in Job. Lib. I. cap. i. Snidas in Job. Isidor. Hisp. Sixt. Senens. Hotting. Walton. Bochart, Huet, &c.

(*p*) Lightfoot supposes Elihu to have been the author, because in the beginning of his discourse he appears to speak in that character; but he is only introduced, as are other friends, in the first person, for the sake of ornament.

(*q*) Bava Bathra, cap. i. f. 15. Kimchi, Methodius apud Photium. R. Levi. Ben. Gerson, in Pref. Aben-Ezra ad cap. ii. 11. Huet Demonst. Evan. Polychron. and Julian. Halicar. ap. Nicet. in Catena in Job. Hieron. Epist. ad Paul.

(*r*) Gregor. Nazianz. Orat. ad Exequat. Harduin. in Chron. V. Text.

(*s*) Philo Codex. Pref. in Job. Scaliger. Grotius. La Clerc. Warburton attributes it to Ezra; and Garnet to Ezekiel.

(*t*) 1 Kings iv. 30. Jerem. xlix. 7. Obad. ver. 8. Baruch. iii. 13.

(*u*) Chap. vi. 15—17. xxvii. 9, 22. Vid. also, chap. ix. 26. where Schultens translates the word *ḥāḇāḇ* by *naves*; *papyro vel arundine textas*, and supposes it to signify those ships made of cane, or the papyrus that were used on the Nile. Vid. Lucan. Lib. IV. l. 135, 136.

all the appearance of an original patriarchal work (\*).

That the book is drawn up in a poetical form, and adorned with poetical embellishments, is no proof that it was not written in great part by Job; for though it be inconsistent with the violence of outrageous passion, or the freedom of animated dialogue, to speak in numbers, yet there is no reason why Job may not be supposed to have amused himself, when restored to ease and prosperity, by recollecting the circumstances of his affliction, and to have described them with metrical arrangement, it being customary in the earlier ages to compose the most important works in some kind of measure (y), and consistent with our notions of inspiration, to suppose that its suggestions might be conveyed in the captivating dress of poetry. How far Job reduced the work towards its proper form, cannot be determined; it is contended only, that he left sufficient materials for some Hebrew writer to digest it as it now appears. As the Hebrew and Arabic language are derived from the same origin, both being deduced from Abraham's descendants, among whom the Hebrew was preserved, and the Arabic originated, they may well be supposed to approximate towards their source, and to have much resembled each other, as indeed they now do, with great affinity (z). It is therefore possible, that

(\*) Grey's Preface to Job. Origen Cont. Cels. Euseb. & Selden, upon Rom. ii. 14. Hottinger Smegna Orient. Job mentions only the most ancient species of idolatry, the worship of the sun and moon. Vid chap. xxxi. 26, 27. and the most ancient kind of writing, by sculpture. His riches are reckoned by his cattle; and it is by no means clear, that the word *Kesitab*, translated a piece of money, xiii. 11. does not mean a *lamb*. Vid. Spanheim, and Calmet in Gen. xxxiii. 19. Or if it mean money, there is no reason to suppose that it might not be in use in the time and country assigned to Job. Comp. also, chap. xliii. 8. with Numb. xxiii. 1. Lowth considers the style as bearing evident marks of the most remote antiquity. Vid. Prefect. 32.

(y) Isidor. Orig. L. I. 27.

(z) Hunt's Clavis Pentateuchi.

Job might have written the book in the language in which it now exists (*a*); the last verses only being added by some prophet who received it into the Jewish canon (*b*). But if we conceive that the Hebrew language must have differed so much from the Arabic, in the time of Job, that what he wrote must have been translated for the use of the Hebrews, we may suppose it to have been composed by some inspired writer among the Hebrews, who retained those Syriac and Arabic expressions which are interspersed through the work, as appropriate ornaments of the history, and as tending, perhaps, to facilitate the versification. Some critics, indeed, consider these expressions, as foreign corruptions introduced into the Jewish language after the captivity, and therefore imagine that the work must have been composed after those of David and Solomon; but what they consider as Chaldaisms, are by others, with more probability, represented to be only Syriac and Arabic expressions (*c*).

(*a*) All the descendants of Abraham, the Israelites, Idumeans, and Arabs, probably continued long to use the same language till separation and gradual innovations produced a change. The names of Ishmael's, Keturah's, Esau's, and Job's families, are pure Hebrew.

(*b*) It is uncertain whether the book was received into the canon. Some think that it was admitted with Solomon's writings by the men of Hezekiah, but probably it was inserted much earlier. In the Hebrew it is placed immediately after the Proverbs, but in the Septuagint, and by St. Jerom, it was placed as in our Bibles. Peter suggests, that it might have been presented to Solomon by the Queen of Sheba; and Wesley, on a conjecture as slender, fancies that it might have been procured by Elimelech and Naomi, when in Moab, which was in Idumæa, and near the spot where he conceives Job to have lived. The place which it holds in the book, affords no clue to discover the period of its admission. It was, however, doubtless received before the time of Ezekiel. Vid. Mercer. in Proverb.

(*c*) Schultens, Grey's Job, p. 12. It has been disputed whether the names of Job's daughters are of Hebrew or Arabic extraction. But as both languages have the same roots, the dispute is idle. The word Jehovah, which was known only to the Jews, might have been applied to the Deity by the compiler or translator.

The book then was probably either written by Job, or composed from materials which he left, by some writer who lived soon after the period of the history herein described. They who dispute this antiquity, maintain, that besides the pretended Chaldaisms which have been before represented as Arabic and Syriac expressions, they discover some passages in the book which are imitations of particulars in the works of David, and of Solomon; but if the coincidences produced in support of this assertion be not accidental, they prove nothing, since there is equal reason to suppose, that David and Solomon might have borrowed from Job, as other prophets certainly did (*d*); such imitations of expressions for the communication of similar sentiments, being customary among the sacred writers.

If, however, we admit, as some have contended, that the book contains allusions to the Mosaic laws, and also to circumstances and events of the Jewish history, and that these allusions are not merely such as refer to particulars with which Job might be acquainted (*e*), nor consist in expressions that Moses, if the compiler or translator of the book, might have introduced (*f*), supposing him to have composed it af-

(*d*) Huet. Prop. IV. *passim*.

(*e*) The sentiments in chap. xvii. 9. xxi. 19. xxii. 6. xxiv. 7, 9, 10. and xxxi. 9, 10, 28. produced by Warburton and others as allusions to the law, which escaped the author, might surely be general remarks. All the supposed allusions to the flood, and other particulars described in Genesis, only prove, that Job was acquainted with those traditions which the descendants of Abraham must have known, without the Mosaic account. Job might have heard likewise of the miracles in Egypt, and at the Red Sea, if we suppose him to refer to them in chap. xxxviii. 15. ix. 7, 8. xii. 15. xxvi. 12. as likewise of the wandering of the Israelites in the wilderness, and of some other cotemporary events, at which he is imagined (though perhaps without sufficient reason) to hint. Vid. chap. xii. 24. xxxi. 24. xxix. 25.

(*f*) The expressions in chap. xx. 17. xxi. 22. xxix. 46. xv. 17, 28. might be general, or introduced by Moses. The nineteenth verse of the fifteenth chapter may apply to Noah and his sons. Vid. Peters's Dissert. on Job, Part I. sect. 2.



ter the delivery of the Law, though such allusions cannot be allowed to invalidate the antiquity which is here attributed to Job himself, or to disprove that he might have furnished the chief materials for the work; they certainly will prove that it was composed in its present form, long after the period in which the history must have occurred, and that it was written and translated by an author later than Moses, though as matter of opinion, it may be observed, that none such allusions do appear as should influence us to reject the pretensions of Job, or of Moses (g), none certainly that should incline us to believe that the book was not written long before the captivity (h), since of the pretended allusions to the regal history of the Jews, none are so evident as to justify any conclusion to the contrary; and there appears, indeed, to be no sufficient reason, notwithstanding every passage has been critically analysed for that purpose, to suppose that the book was not written or translated nearer the period of the history which it describes.

(g) Huet. *Præp.* IV. in Job.

(h) The passage in chap. xxxiii. 15—26. has been imagined to be descriptive of God's proceedings with Hezekiah, 2 Kings xx. 2 Chron. xxxii. as that in chap. xxxv. 8, 12. has been supposed to coincide with the account of the punishment of Manasseh, 2 Chron. xxxiii. 11—13. so likewise the denunciation in chap. xxxiv. 20. has been represented as allusive to the sudden destruction of Sennacherib's army, 2 Kings xix. 35. But these passages of Job contain only general descriptions of God's judgments, that might easily be drawn to apply to any instance, and the last might rather be supposed to refer to the destruction in Egypt, Exod. xii. 29. The pretended resemblance between the writing of Hezekiah, Isa. xxxviii. 10—17. and the lamentation of Job, chap. vii. 1—8. is only a casual similarity in the complaints of misery. It must have been the true spirit of theory that could draw any argument from a comparison between the description of Job's friends, chap. xxx. 1—8. and the account of the Cutheans and Samaritans in Nehemiah iv. 1—4. or that could fancy that the representation of Satan's appearance, Job i. 6. Sec. was designed on the model of Zechariah's vision, Zech. iii. 1—5. Vid. other resemblances as fanciful or accidental, in Warburton's and Garnet's allegories.

The

The opinion, indeed, most anciently and generally entertained was, that it was composed by Moses, who might have collected the information which it contained, in the land of Midian (*i*) ; and no objection to this opinion can be drawn from the place which is assigned to the book in the Bible, as no attention appears to have been paid to chronology in this arrangement.

The book, however, whether written originally in the Arabic, or in the Hebrew language, whether composed or translated by Moses, or any subsequent prophet, is unquestionably to be considered as an inspired work, since it was certainly in the Jewish canon. It is not, indeed, particularly mentioned by Josephus, because the history which it contains was totally unconnected with the Hebrew affairs, of which he professed exclusively to treat (*k*). It was, however, included in the catalogue of twenty-two books, which he assigned as the number contained in the sacred list (*l*). It is cited as scriptural by the apostles (*m*). and was universally received as canonical by all the fathers, councils, and churches (*n*).

Though the book of Job is by no means to be considered as a drama written with fictitious contrivance, or as resembling in its construction, any of those

(*i*) Origen. Cont. Cels. Lib. VI. and in Job. Some have conceived that Moses produced it to console the Israelites under the hardships of their Egyptian bondage. Vid. Origen. Com. Bava Bathra, cap. i. Julian. Hæticar. ap. Nicæt. The book contains some passages that resemble the hymn of Moses. Compare chap. xxix. 2—6. with Deut. xxxii. 7—14. Grey's Præf. ad Lib. Job. and Answ. to Warburton. But if Moses was the author, he probably wrote it in the Wilderness. No argument can be drawn from the supposed resemblance, or difference of style, between the Book of Job, and the writings of Moses, as the subject affords such scope for fancy, and such opposite opinions have been entertained on the subject.

(*k*) Præm. Antiq. Jud.

(*l*) Joseph. cont. Apion, Lib. I.

(*m*) 1 Cor. iii. 19. James v. 11.

(*n*) Gregor. Præf. in Job.

Grecian

Grecian compositions which it preceded so long, it may still be represented as so far dramatic, as the parties are introduced speaking with great fidelity of character; and as it deviates from strict historical accuracy for the sake of effect. It is a complete, though peculiar work, and regular in its subject and the distribution of its parts (*o*). Mr. Locke justly pronounces it to be a perfect poem, the two first chapters containing a prose argument, which he conceives (though without sufficient reason) to have been added by the compiler, as also the naming of the several speakers, the want of which leaves the Canticles in great obscurity. The interlocutory parts of the book appear to be written in a loose kind of metre. Many of Job's discourses are strict and perfect elegies (*p*). St. Jerom maintained, that the book is written from the third verse of the third chapter, to the sixth verse of the forty-second chapter, in hexameter verses, with some occasional variations, according to the idiom of the language (*q*). Of this, however, there are no sufficient indications. The conclusion, which relates the final prosperity and death of Job, must have been added by the compiler.

The many excellent qualities of Job, have rendered him to all ages an illustrious example of righteousness. Eusebius has justly remarked, that he was so distinguished for wisdom, as to have found out by divine grace, a conduct not unsuitable to the evangelical doctrine of our Saviour: and it appears from the passage, which in the Septuagint is annexed to this book (*r*), that the reverence which the Jews entertained

(*o*) Lowth's Præl. Poet. xxxiii.

(*p*) Chap. iii. vi. vii. x. xii. xvii. fix. xxix. xxx.

(*q*) Lowth's Prælæt. xiv. and Schuckford's Connect. vol. ii. ch. ix. Hieron. Præf. in Lib. Job.

(*r*) The addition in the septuagint runs thus: γεγραπται δε παλις αναστασθαι αυτον μεθ αν αναστην ο κυριος. The author of which must have believed that Job describes his assurance of a future resurrection in this book, as particularly, in the contested passage; for

where

tained for his character, had given rise to a tradition by no means incredible, according to the opinion of Theophanes, that Job was one of those saints who rose out from their graves at the resurrection of Christ; a tradition which, if unsupported by any authority, may be still considered as bearing a merited testimony to his superior righteousness (s).

To form a perfect notion of the great excellence of Job's character, we must contemplate him in every vicissitude of his eventful life, and consider his conduct under every temptation of hazardous prosperity, or aggravated distress. We must judge of him, not from the unguarded expressions which his sufferings occasionally provoked (t), but from the deliberate strains of his piety, and his patient submission to the divine will, under every possible affliction but the pangs of guilt, and the terrors of despair. If the mistaken severity of his friends sometimes provoked him to transgress the decency of an humble and modest doubt of his own innocence, yet reproof and recollection instantly called him to a confession of unworthiness, and to a becoming resignation to the divine decrees (u). It was, indeed, in vindication of his own character that he displayed the fair description of his life, eminently distinguished as it was for integrity and benevolence, and it has been a want of sufficient attention to the scope of the dialogue, and to the firm principles to which Job, notwithstanding his occasional impatience, ultimately adheres, that has caused such strange misconceptions as have been entertained with respect to his character (v), and discourse. To

where else in the Old Testament is it written, that Job should rise again?

(s) The book of Job, it is said, was read in the ancient church on East days, and at Easter day, Job being considered as a figure of Christ. Vid. Origen in Job.

(t) Chap. vi. 26.

(u) Chap. viii. 20. xxxiv. 31, 32. xl. 4, 6. xlii. 3, 4.

(v) Garnet and Warburton.

obviate,

obviate, however, all erroneous objections to an example which the sacred writers have considered as excellent (*g*), and to preclude false notions concerning sentiments represented as consistent with the divine wisdom (*x*), it is necessary to advert to the provocations which Job had received, and to the complicate distress that disconcerted his mind, and irritated his passions. His friends, who appear to have visited him with charitable intentions (*a*), did in reality only aggravate his misfortunes; for having taken up a common, but mistaken notion, that prosperity and afflictions were dealt out in this life according to the deserts of men (*b*), they accused him of having merited his extraordinary misfortunes by some concealed guilt (*c*), and are led on by the heat of contention to "vex his soul by their reproaches, and to break him in pieces with words." Job, solicitous to refute the charge, and to vindicate the ways of Providence, affirms, on the contrary, that adversity is no proof of divine wrath, but often designed as a trial (*d*). That in this life the good and the bad indiscriminately flourish, and often perish in promiscuous destruction (*e*); and that, consequently, there must be some period for judgment and equal retribution, for which the wicked are reserved (*f*). With respect to himself, he disclaims all fear from reflecting on his past conduct, and then describes with somewhat too much of pride and confidence, the excellency of those virtues, with which he had "arrayed" his prosperity. With an impatience, likewise, that his sufferings, great

(*g*) Ezek. xiv. 14. James v. 11. Vid. also, Tobit ii. 12. ver. 15. Vulgate.

(*x*) Chrysost. Hom. v. ad. Pop. Antioch.

(*a*) Chap. ii. 11—13.

(*b*) Chap. iv. 7, 8.

(*c*) Chap. iv. 7, 8, 9 viii. 13. xviii. 21. xxii. 5.

(*d*) Chap. vii. 18. xxii. 10.

(*e*) Chap. ix. 22—24. xii. 6. xxi. 7—15.

(*f*) Chap. xxi. 30. xxvi. 6. xxvii. 8, 9, 19. xxxi. 3.

as they were, could not justify, he professes a thorough dependence and disregard with respect to the present life, earnestly wishes (g) for death, and appeals to the decisions of a future judgment for justification (h). For this assumption, and for this impatience, he is justly censured by Elihu, whose "wrath was kindled against Job, because he justified himself rather than God." Elihu, however, reprehends him with rather too much harshness, and in some measure misrepresents his sentiments (i). Yet inasmuch as Elihu had rested the equity of the divine dispensations on the acknowledged attributes of God, he had reasoned justly as far as he had proceeded, and therefore, perhaps, is only tacitly (k) censured by the Deity, when God pronounces that "Job had spoken the thing that was right." God even pursues the argument of Elihu, and in a style of inimitable majesty, proclaims his own uncontrouled power of unfathomable wisdom to the discountenancing of human knowledge. After the most awful and impressive representation of his own glorious works and attributes (l), and after some reprehension of Job, for his arrogant profession of innocence, the Almighty condemns the false reasoning of the three friends, and ratifies the conclusion which Job had made with respect to a future judgment (m).

Such

(g) Chap. vi. 8—11. vii. 7. ix. 21. x. 1. xvi. 22. xvii. 15—16. These passages fully prove, that Job did not look forward to any temporal restoration, of which he declares also the improbability, and laments only that he should not live to see his reputation vindicated. Vid. chap. xiv. 7—14. vii. 8—10. x. 21, 22. Peter's Dissert. on Job, Part. ii. sect. 4. Scott's Version of Job, Appendix H.

(h) Chap. xiii. 15—19. xiv. 12—15. xvi. 19. xvii. 15. xxiii. 3—10. xxvi. 6. xxx. 23, 24. xxxi. 14 all consistently with chap. xix. 25—29.

(i) Chap. xxxiii. 8, 9. xxxiv. 5, 9, 35.

(k) Some have conceived that the opening of God's speech was addressed as a reproof to Elihu, though the substance of the answer was designed for Job.

(l) Chap. xl. 8, 10.

(m) Job had spoken right by having recourse to the arrangements of a future judgment. If the divine justice did not rest on this foundation, it

Such is the scope of the discourse which finely unfolds God's designs in dealing out afflictions to mankind<sup>(\*)</sup>, which when it first appeared, must have conveyed truths that unassisted reason had not learnt, and have been well calculated to refute the absurd notions which then began to rise concerning the two independent principles of good and evil<sup>(o)</sup>. When the book was received into the Jewish canon, it must likewise have been well adapted to counteract any erroneous conceptions that might have been formed from a consideration of the temporal promises of the Law, which though they covenanted present reward to the Hebrew nation, considered as a community, by no means assured to individuals a just and exact remuneration in the present life<sup>(p)</sup>. The book likewise admirably serves to prove, that the power of temptation, allowed to evil spirits, is restricted in merciful consideration of human weakness. It exhibits in an interesting history, the vicissitudes of human affairs. It illustrates the danger of contention, the ingratitude and baseness of common friendship<sup>(q)</sup>, the vigilant care of Providence, and the necessity of resignation to the divine will. Through the whole work we discover religious instruction shining forth amidst the venerable simplicity of ancient manners. It every where abounds with the noblest sentiments of piety, uttered with the spirit of inspired conviction,

it must have executed its decrees in the present life, as the friends of Job maintained. God does not condescend to explain the equity of his own counsels any farther than by approving the convictions of Job; this was never questioned in the controversy, but defended on both sides, though on different principles.

(\*) Job's character was fully proved and perfected by this trial, and the pride and impatience of his temper corrected.

(o) Use and intent of Prophecy, p. 207.

(p) This is evident from the relations of sacred history, from the complaints of the Psalmist, and from the sufferings and denunciations of the Prophets.

(q) Job xlii. 11.

It is a work unrivalled for the magnificence of its language, and for the beautiful and sublime images which it presents (*r*). In the wonderful speech of the Deity, every line delineates his attributes, every sentence opens a picture of some grand object in creation (*s*) characterized by its most striking features. Add to this, that its prophetic parts reflect much light on the œconomy of God's moral government; and every admirer of sacred antiquity, every enquirer after religious instruction, will seriously rejoice, that the enraptured sentence of Job (*t*) is realized to a more effectual and unforeseen accomplishment; that while the memorable records of antiquity have mouldered from the rock, the prophetic assurance and sentiments of Job are graven in scriptures, that no time shall alter, no changes shall efface.

(*r*) The book, in some of its beauties of imagery and description, has been compared with, and justly preferred to the works of Homer. Vid. Wesley's Diff. VI. ex Gnom. Homer. Jacob du Port.

(*s*) Various have been the conjectures concerning the Behemoth, and the Leviathan which are so forcibly described in this book. The former is by some supposed to have been the elephant, by others the hippopotamus; the latter is usually represented to have been the crocodile. But as the descriptions exceed the character of all animals now known, they have been conceived to contain some mystery. It is one design of scripture to convince mankind of ignorance, and difficulties, while they exercise sagacity, inculcate the useful lesson of humility. Vid. Bochart, Hierozoicon, Lib. V. c. xv.

(*t*) Chap. xix. 23.



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OF THE

BOOK OF PSALMS.

**T**HE Book of Psalms, which in the Hebrew is entitled *Sepher Tehillem* (*a*), that is, the Book of Hymns, or Praises of the Lord, contains the productions of different writers (*b*). These productions are called, however, the Psalms of David, because a great part of them was composed by him, who for his peculiarly excellent spirit, was distinguished by the title of "the Psalmist (*c*)."  
Some of them were penned

(*a*) In the New Testament it is called by Christ and his apostles, *Βιβλος ψαλμων*. Luke xx. 42. Acts i. 20. The word *Psalter* is derived from *ψαλτηριον*, psaltery, a musical instrument, styled *Nabal* in Hebrew. It was strung and made of wood in the stile of a harp, and in the shape of a Greek delta, Δ. Vid. 1 Kings x. 12. Athen. Lib. IV. cap. xxiii. and Calmer's *Diff. sur les Instrum.*

(*b*) Hieron. ad Cyprian & Sophron. Hilar. *Præf. in Psal. Genebr.* in *Psal. i.* R. David Kimchi.

(*c*) 1 Sam. xxiii. 1.

before, and some after the time of David, but all of them by persons under the influence of the Holy Ghost, since all were judged worthy to be inserted into the canon of sacred writ. Ezra probably collected them into one book, and placed them in the order which they now preserve, after they had been previously collected in part (d). It appears that the 150 Psalms therein contained were selected from a much greater number, which, it may be presumed, were not suggested by the Holy Spirit. The Levites were, indeed, enjoined, to preserve in the temple (e), all such hymns as might be composed in honour of God, and of these, doubtless, there must have been a large quantity; but such only could be admitted into the canon as were evidently inspired compositions; and we may judge of the scrupulous severity with which they were examined, since the numerous hymns of Solomon were rejected, and even, as it is said, some of David's himself were thought unentitled to insertion (f). The authority of those, however, which we now possess, is established, not only by their rank among the sacred writings (g), and by the unrivalled testimony of every age, but likewise by many intrinsic proofs of inspiration. Not only do they breathe through every part a divine spirit of eloquence, but they contain numberless illustrious prophecies that were remarkably accomplished, and that are frequently appealed to by the evangelical writers. The sacred character of the whole book is

(d) 2 Chron. xxiii. 24—28. They were so collected in the time of Christ. Vid. Luke xx. 42. The second Psalm is cited by St. Paul in the order in which it now stands, Acts xiii. 33. Vid. Athan. in Synop. tom. ii. p. 86. Hilar. Prolog. in Lib. Ezra iii. 10, 11. & Proleg. in Psalm. Euseb. ad Psalm. lxxxvi.

(e) Joseph. Antiq. Lib. III. c. i. & Lib. V. c. i.

(f) The prophets were not always empowered to write by the suggestions of the spirit, though St. Ambrose thought that David did always possess the gift of prophecy. Vid. Præf. in Psalm i. & Sam. xvi. 13.

(g) They are cited as the Law. John x. 34. xii. 34.

established

established by the testimony of our Saviour, and his apostles, who in various parts of the New Testament appropriate the prediction of the Psalms as obviously apposite to the circumstances of their lives, and as intentionally preconceived to describe them. Yet, as Dr. Allix justly remarks, though the sacred writers have fixed the sense of near fifty Psalms (*h*), they have by no means cited all that they might have cited, but have only furnished a key to their hearers, making applications incidentally as opportunities occurred.

David has, by the later Jews, been reckoned among the Hagiographi (*i*), not been considered by them as a prophet any more than Daniel, because he lived differently from the prophets, and amidst the magnificence of a court. He was supposed, however, by them, to have prophesied by the inspiration of the Holy Ghost, without any exterior impulse, but from some internal influence urging, and enabling him to speak and utter instructions on divine, as well as human subjects, with more than his wonted powers, and in a style superior to that of the productions of human abilities. But the prophetic character of David is established on much higher authority, and the importance and clearness of his predictions demonstrate his title to the highest rank among the prophets (*k*). Many attempts have been made to ascertain precisely which Psalms were derived from David's pen, as likewise to discover the authors of the others. Some ap-

(*h*) New Testament, *passim*.

(*i*) R. Albo, *Masm.* III. c. x. *Kimchi Madrañ Sill'ah*, vol. ii. The Jewish gradations of prophecy are often very fancifully determined; but David must be pronounced a prophet by the Jewish rule, since he is a true prophet who is not deceived in foretelling future events. Vid. Maimon. *de Fundam. Legis*, cap. x. § 2. Deut. xviii. 22. Jerem. xxviii. 9. Maimon. *Moré Nevoch.* Par. II. cap. xlv.

(*k*) 2 Sam. xxi. 1. xxiii. 2. 2 Chron. xxix. 25. Nehem. xii. 24. Ezek. xxxiv. 23. Matt. xiii. 35. xxii. 43. xxvii. 35. Mark xii. 36. Acts i. 16. ii. 30. iv. 25. Heb. iii. 7.

pear to have been composed by Moses, and some were written in, or after the captivity (*l*). It is necessary to refer to the commentators at large for various opinions upon this subject, and without dilating, to canvass the date and author of each individual Psalm, or to specify the circumstances that occasioned its production, it may be briefly observed, that the Talmudists (*m*) and Masoretic writers admit, as authors of the Psalms, Adam, Melchisedec, Abraham, Moses, the sons of Korah, David, Solomon, Asaph, Jeduthun, and Ethan; and that Calmet, after a judicious investigation of particulars, has adopted the following arrangement, if we consider them as distributed in the Hebrew, and in our translation.

Under the first head, are eight Psalms, of which the chronology is uncertain; viz. i. iv. xix. lxxxix. xc. cx. cxxxix. cxlv. The first of these was composed by David or Ezra (*n*). The eighty-first is attributed to Asaph, and the one hundred and tenth to David. The authors of the others are unknown.

Under the second head are included the Psalms, composed by David during the persecution of Saul. These are in number seventeen: x. xxi. xxiv. lvi. xvi. liv. lii. cix. xvii. xxii. xxxv. lvii. lviii. cxlii. cxl. cxli. vii.

Under the third head, are such as David composed at the beginning of his reign, and after the death of Saul. These are sixteen, viz. i. ix. xxiv. lxviii. xxi. xxix. xx. xxi. xxviii. xxxix. xl. xli. vi. li. xxxii. xxxiii.

The fourth head contains those written by David during the rebellion of Absalom, amounting to eight: i. ii. iv. lv. lxii. lxx. lxxi. cxliii. cxliv.

(*l*) Lightfoot. Chron. of Old Test. Maius Oecon. V. Test. Hammond's, Patrick's, and Horne's Commentaries.

(*m*) Bava Bathra, cap. i. Kimchi, &c.

(*n*) This was sung in the temple upon the feast of Trumpets at the beginning of the year, and at the feast of Tabernacles.

The fifth, those written from the death of Absalom to the captivity, which are ten : xviii. xxx. lxxii. xlv. lxxviii. lxxxii. lxxxiii. lxxvi. lxxiv. lxxix. Of these, David wrote only three, the eighteenth, thirtieth, and seventy-second.

The sixth head comprehends the Psalms composed during the captivity, which are in number forty. These were chiefly composed by the descendants of Asaph and Korah; they are, xth. xii. xiii. xiv. liii. xv. xxv. xxvi. xxvii. xxviii. xxxvi. xxxvii. xlii. xliii. xlv. xlix. l. lx. lxiv. lxix. lxxiii. lxxv. lxxvii. lxxx. lxxxiv. lxxxvi. lxxxviii. lxxxix. xc. xcii. xciii. xciv. xcv. xcix. cxx. cxxi. cxxiii. cxxx. cxxxi. cxxxii.

Under the last head are to be placed those hymns of joy and thanksgiving written upon the release from the Babylonish captivity, and at the building and dedication of the temple. These are, cxxiid, lxi. lxiii. cxxiv. xxiii, lxxxvii. lxxxv. xlvj. xlvii. xlviii. xcvi. xcvi. xcvi. xcix. c. cii. ciii. civ. cv. cvi. cvii. cviii. cxi. cxii. cxiii. cxiv. cxvi. cxvii. cxxvi. cxxxi. cxxxiv. cxxxv. cxxxvi. cxxxvii. cxlviii. cxlix. cl. cxlvi. cxlvii. cxlviii. lix. lxx. lxxvi. lxxvii. cxviii. cxxv. cxxvii. cxxviii. cxxix. cxxxviii.

According to this account, only forty-five are positively assigned to David, though probably many more should be ascribed to him. It is, however, of less consequence to determine precisely by whom the Holy Spirit delivered these oracles, since we have indubitable evidence of the sacred character of the whole book, for it is collectively cited in scripture (o), and is prophetic in almost every part (p). And several of those persons who are supposed to have contributed

(o) The evangelical writers cite the Psalms in general under the name of David.

(p) Guteri Theolog. Proph. p. 98. Brentius ad 2 Sam xlii. 26.

to the composition of the work, are expressly represented as prophets in scripture (q).

The name of David is affixed to about seventy-three; and many persons have collected from the last verse of the seventy-second Psalm, which reports, that "the prayers of David the son of Jesse, are ended," that David's hymns do there conclude: And if we consider that this Psalm was probably produced on the establishment of Solomon on the throne of his father, it is not unlikely that it contains the last effusions of David's prophetic spirit (r), but as his compositions are not all placed together, many which follow in the order of the book, may have been written by him, and we may suppose him to have been the author of at least all those which are not particularly assigned to others, nor inconsistent with his time (s). The Psalms are certainly not arranged with any regard to chronology (t), and many which follow the seventy-second in the order of the book, are inscribed with the name of David. It must be observed, however, that the titles prefixed to the Psalms, some of which are not in the Hebrew manuscripts, are often of very unquestionable authority, and sometimes undoubt-

(q) Heman, Asaph, and Jeduthun, supposed authors of some of the Psalms, are in scripture called seers, and said to have prophesied. Vid. 2 Chron. xxix. 30. xxxv. 15. 1 Chron. xxv. 1—5. Vide also, 1 Kings iv. 30, 31. where Ethan (whom some consider as the author of Psal. lxxxviii. and lxxxix.) is spoken of as eminent for wisdom.

(r) In the prospect of the prosperity of his son's government, David, on the strength of divine promises, breaks out into an enraptured description of the duration, extent, and character, of the kingdom of Christ. Vid. ver. 7, 11, 12, 17.

(s) St. Peter cites the second Psalm as David's, though it is not inscribed to him, and others which have no title, were undoubtedly written by David. Com. Psal. xlv. 7, 8. with Heb. iv. 7. Psal. xvi. with 1 Chron. xvi. 7, &c. Psal. cv. with 1 Chron. xvi. 8. Psal. cvi. 47, 48. with 1 Chron. xvi. 35, 36. On the other hand, some of which have no title were not written by David, as cxxxviii. which was not written till the Babylonish captivity.

(t) Hieron. in Jerem. xxv.

edly not of equal antiquity with the text, being possibly affixed as conjectural. They were not always designed to point out the author, but often apply to the musicians (*u*) appointed to set them to music. They likewise sometimes appear to be only terms of instruments (*x*), or directions for the choice of tunes (*y*). But it must be confessed, that upon this subject the opinions are so various and conjectural, that nothing satisfactory can be offered, any more than upon the word *Selah* (*z*), which so often occurs.

Many fanciful divisions of this book have been made. The Jews, at some uncertain period, divided it into five sections, probably in imitation of the division of the Pentateuch (*a*). The four first books of this division, terminate with the word Amen, the fifth with Halleluiah. Our present order of the Psalms is, perhaps, that, in which they were sung in the temple (*b*), and this may account for the occasional repetitions.

Moses may be considered as the first composer of sacred hymns (*c*) ; all nations seem afterwards to have adopted this mode of expressing their religious senti-

(*u*) Some of the names prefixed to the Psalms are assigned to the musicians whom David appointed. Vid. 1. Chron. xv. 16—12. xvi. 7. The word *Lametzteach*, is supposed to mean, “to the leader of the band.” It is derived from *Mantzeach*, which signifies Overseer.

(*x*) As perhaps *Nehiloth*, *Sheminith*, *Gith*, *Michtam*, *Aijeleth Shahar*, &c. Vid. Geirus. ad Psal. v. Michaelis, &c.

(*y*) As *Neginoth*. Vid. Burney's Hist. Mus. 1 vol. p. 235. Harman's Observations on Passages in Scripture, vol. ii. ch. ii. Observ. III.

(*z*) *Selah* is translated in the Septuagint, a pause in singing, or a change in tune. Vid. Hieron. Epist. ad Marcel. & Calmet. Dissert. sur *Selah*.

(*a*) *Madrasch Sillim*. fol. 2. vol. i. Hieron. Pref. in Psalm. juxta Heb. Verit. Hilar. Prol. in Psalm. Huet. assigns this division to the time of the Maccabees. Vid. Prop. IV. in Psalm. Gregor. Nyss. in Psalm. Lib. I. c. v. Lib. II. c. xi. 2 Macc. ii. 13, 14.

(*b*) Euthym. Prol. in Psalm. Comp. Psalms xiv. and liii.

(*c*) Exod. xv. Deut. xxxii.

ments,

ments, and to have employed hymns in celebrating the praises of their respective deities (*d*), on an idea derived, perhaps, from revealed truth, that they were acceptable to the divine nature.

The composition of sacred hymns was carried to great excellence by succeeding prophets, but was improved to its highest perfection under David, who, if he did not first introduce, certainly established the custom of singing them in public service (*e*), with alternate interchange of verse, as in our cathedral service (*f*). David was, indeed, a great patron of sacred music (*g*); he introduced many new instruments and improvements in this spiritual part of the Jewish worship, which was superinduced over that of sacrifice (*h*). The practice of Psalmody must have received some interruption from the suspension of the temple service, during the captivity (*i*). It was however restored, with less splendour, by Ezra (*k*), and continued till it received the sanction of Christ and his apostles, who themselves recommended the custom by their precept and example (*l*).

(*d*) Euseb. Hist. Eccl. Lib. II. c. xvii. Pharmut. de Nat. Deor. Targ. in Cent. i. 1. Clem. Alex. Strom. Lib. VI. Porphyry de Abst. Lib. IV. § 8. Alex. ab Alex. Genial. Dier. Lib. IV. c. xvii.

(*e*) 1 Chron. vi. 31. xvi. 6, 7. Eccles. xlvii. 9.

(*f*) Ezra iii. 11.

(*g*) 1 Chron. xvi. 42. xxiii. 5. xxv. 1. 2 Chron. vii. 6. xxix. 26. and Joseph. Antiq. Lib. VII.

(*h*) August. de Civit. Dei, Lib. XVII. c. xiv. Codurc Caten. in Psalm. Præp. p. 10.

(*i*) Psalm cxxxvii.

(*k*) Ezra iii. 12. Nehem. xii. 24, 31, 38, 40.

(*l*) Matt. xxvi. 30. 1 Cor. xiv. 15. Ephes. v. 19. Colos. iii. 16. Rev. xiv. 2, 3. Vid. Calmet's Preface, Bossuet, Hammond, Allix, &c. All vocal and instrumental performers were excluded from the Jewish synagogues after the destruction of Jerusalem. The little singing now used is of modern introduction. The Jews, indeed, consider it as improper to indulge in such expressions of joy before the advent of their expected Messiah. The German Jews, however, entertain different notions, and have a musical establishment. They have, likewise, some melodies, supposed to be very ancient; but it is thought that the ancient diatonic notes are preserved more in the Psalmody of our church, than in the Jewish synagogues.

The



The hymn which our Saviour sung with his disciples at the conclusion of the last supper, is generally supposed to have consisted of the Psalms that are contained between the one hundredth and thirteenth and the one hundred and eighteenth inclusive (*m*). This was called by the Jews the great Hallel, or Hymn, and was usually sung by them at the celebration of the Passover. Christ also exclaimed, in his solemn invocation on God from the cross, in the words of the twenty-second Psalm (*n*), and breathed out his last sentiments of expiring piety in the words of David (*o*). "No tongue of man or angel," says Dr. Hammond, "can convey an higher idea of any book, and of their felicity who use it aright." The Christian church has therefore, by divine appointment, adopted the Psalms as a part of its service, and chosen from its first institution to celebrate the praises of God in the language of scripture (*p*); and these sacred hymns are, indeed, admirably calculated for every purpose of devotion.

The

(*m*) Buxtorf. Lex. Talmud. הלל. Col. vi. 13. Lightfoot, vol. ii. p. 354, 444.

(*n*) Comp. Matt. xxvii. 46. with Psa. xxii. 1.

(*o*) Comp. Luke xxiii. 46. with Psa. xxxi. 5.

(*p*) 1 Cor. xiv. 15. Ephes. v. 19. Colos. iii. 16. James v. 13. Constit. Apost. Lib. II. c. lvii. Euseb. Hist. Eccles. Lib. III. c. xxxiii. Theod. Hist. Eccles. Lib. II. c. xxiv. August. Conf. Lib. IX. c. vi. § 2. Lib. X. c. xxxiii. § 2. Plin. Epist. Lib. X. Epist. xvii. Tertul. Apol. c. ii. p. 3. c. xxxix. p. 36. Fabric. Bib. Græc. vol. v. c. i. The practice of psalm-singing, as used in our choir, is derived, probably, from the ancient alternate chanting of the Jews (Esra iii. 11. Nehem. xii. 24) authorized by the apostles, and adopted into the earliest Christian churches. It was certainly instituted at Antioch, between A. D. 347 and 356, by Flavianus and Diodorus, who divided the choir into two parts, which sang alternately. Singing was soon afterwards introduced into the western church by St. Ambrose, and adopted with improvements by Gregory the Great, who established the grave Gregorian chant which now prevails in the Romish church. Choral music was brought into England by the companions of Austin the monk, A. D. 596, and first established at Canterbury. Objections were often made in this country to church music, but it was approved by the compilers of King Edward's Liturgy, and soon after was composed the formula that now regulates (with little variation)

The expressions and descriptions of the Psalms may seem to some persons to have been appropriate and peculiar to the Jewish circumstances ; and David, indeed, employs figures and allusions applicable to the old dispensation. But as in recording temporal deliverances and blessings vouchsafed to the Jews, we commemorate spiritual advantages thereby signified, we use the Psalms with the greatest propriety in our church. " We need," says an elegant commentator, " but substitute the Messiah for David, the Gospel for the Law, and the church of Christ for the church of Israel. We need but consider the ceremonies and sacrifices of the Law as the emblems of spiritual service, of which every part hath its correspondent figure ; and we appropriate the Psalms to our own uses as the noblest treasure of inspired wisdom (q)." They finely illustrate the connection which subsisted between the two covenants, and shed an evangelical light on the Mosaic dispensation by unveiling its inward radiance. The veneration for them has in all ages of the church been considerable. The fathers assure us, that in the earlier times, the whole book of Psalms was generally learnt by heart (r), and that the ministers of every gradation, were expected to be able to repeat them from memory : that Psalmody was every where a constant attendant at meals and in business ; that it enlivened the social hours, and softened the fatigues of life. The Psalms, have, indeed, as Lord Clarendon observes, been ever thought to contain something ex-

tion) the choral service, which though occasionally suspended till the restoration of Charles the Second, has since been uniformly continued. Vid. Mart. Gerbert. *Mus. Sac. Bedford's Temple Mus. Hawkins's Hist. of Mus., vol. i. and ii. Burney's Hist. of Mus., vol. i. p. 154, &c.*

(q) Dr. Horne's Preface to Com. on the Psalms.

(r) " *Pueri modulantur domi, viri foro circumferunt,*" says an ancient writer. Vid. Basil, & Ambrose Pref. in Psalm.

traordinary

traordinary for the instruction and reformation of mankind (s).

Numberless are the testimonies that might be produced in praise of these admirable compositions, which contain, indeed, a complete epitome of the history, doctrines, and instructions of the Old Testament (t), delivered with every variety of style that may encourage attention, and framed with an elegance of construction superior far to the finest models in which Pagan antiquity hath inclosed its mythology. These invaluable hymns are daily repeated without weariness, though their beauties are often overlooked in familiar and habitual perusal. As hymns immediately addressed to the Deity, they reduce righteousness to practice, and while we acquire the sentiments, we perform the offices of piety.

Here, likewise, while in the exercise of devotion, faith is enlivened by the display of prophecy. David, in the spirit of inspiration, uttered his oracles with the most lively and exact description. He expressed the whole scheme of man's redemption, the incarnation (u), the passion, the resurrection (x), and ascension of the Son of God, rather as a witness, than as a prophet. As an eminent type of his descendant, he is often led in the retrospect of the circumstances of his own life, to speak of those of Christ: while he is describing his own sentiments, and swelleth out his expressions to a proportion adapted to the character of the Mes-

(s) *Horne's Preface.* It is remarkable that this Book of Psalms is exactly the kind of work which Plato wished to see for the instruction of youth, but conceived it impossible to execute, as above the power of human abilities "but this must be the work of some divine person."

(t) Luther called the Psalms a small Bible. The Psalter was one of the first books printed after the discovery of the art.

(u) *Pla. ii. 8. Act. xiii. 33. Talmud. Seneh. cap. v. Aben-Ezra. R. Kimchi.*

(w) *Psal. xvi. 9—11.*

fish. Hence even the personal sufferings of Christ are described with minute and accurate fidelity; and in the anticipated scene of prophecy we behold him pictured on the cross, with every attendant circumstance of mockery and horror, even to the "parting of his garments," and to the "casting lots for his vesture (y)."

David apprised that the Messiah should spring from his own immediate family (z), looked forward with peculiar interest to his character and afflictions. In the foreknowledge of those sufferings which Christ should experience from his "familiar friends," and from the numerous adversaries of his church, David speaks with the highest indignation against those enemies who prefigured the foes of Christ, and imprecates, or predicts, the severest vengeance against them (a). So signal a representative of Christ, indeed, was David considered by the sacred writers, that our Saviour is often expressly distinguished in scripture by his name (b), and the Jews themselves perceived that the Messiah and his kingdom were shadowed out as capital objects in the descriptions of the Psalmist. Sensible that what David uttered as often not applicable to his own person and history (c), must have had reference to some future character, they transcribed

(y) Psalm xxii. 16—18. compared with Matth. xxvii. 35. Burnett's 10th and 11th sermons in Boyle's lectures.

(z) 2 Sam. vii. 12. Psalm cxxxii. 11, 18.

(a) The severity with which David inveighs against the wicked, has been erroneously considered as inconsistent with the spirit of true religion. The passages, however, which are objected to on this score, are either prophetic threats, or general denunciations of God's wrath against sin, as it were, personified. It is the spirit, rather than David, which utters its imprecations against the unrighteous enemies of the church. Forgiveness and mercy towards the persons of his own enemies were distinguished parts of David's character, of which see very beautiful passages in 1 Sam. xxiv. 4, 10. xxvi. 7—13. 2 Sam. i. 17—27. xix. 16—23. He cursed only those whom God instructed him to curse.

(b) Isa. liii. 3. Jerem. xxx. 9. Ezek. xxxiv. 23. Hos. iii. 5.

(c) Psa. xvi. 10, 11. Psa. xxii. 16—18, &c.

whole

whole passages from them into their prayers, for the speedy coming of the great object of their hopes, though with that blindness which characterises their conduct with the marks of glaring inconsistency, they deny that these spiritual allusions are applicable to the person of our Saviour, and therefore still pray in the words of the Psalmist, for the arrival of the Messiah (*d*).

Josephus asserts (*e*), and most of the ancient writers maintain, that the Psalms were composed in metre. They have undoubtedly a peculiar conformation of sentences, and a measured distribution of parts. Many of them are elegiac, and most of David's are of the Lyric kind. There is no sufficient reason, however, to believe, as some writers have imagined, that they were written in rhyme, or in any of the Grecian measures. Some of them are acrostic; and though the regulations of the Hebrew measure are now lost, there can be no doubt, from their harmonious modulation, that they were written with some kind of metrical order, and they must have been composed in accommodation to the measure to which they were set (*f*). The Masoretic writers have marked them in a manner different from the other sacred writings (*g*).

The Hebrew copies and the Septuagint version of this book contain the same number of Psalms; only

(*d*) Chandler's Defence, ch. iii. sect. 2. Compare Psa. xxxii. with 13th, 16th, 18th, and other prayers. Hofan Rabba.

(*e*) Joseph. Antiq. Lib. VII. c. x. Hieron. Epist. ad Paulin.

(*f*) It is probable, that the Psalms were originally divided into verses terminating with the conclusion of the sense, though many of the Jews maintain, that the Masoretes introduced the distinction. Vid. Buxtorf. Com. Masoret. p. 38.

(*g*) Some persons suppose, that the points were at first musical characters, and, it is said, that they still serve, not only to mark the accentuation in reading, but also to regulate the melody in singing the prophecies; and that as to high and low, as well as to long and short notes. Vid. Burney's Hist. of Music, vol. i. p. 251.

the Septuagint translators have, for some reason which does not appear, thrown the ninth and tenth into one (*h*), as also the one hundredth and fourteenth, and the one hundred and fifteenth, and have divided the one hundred and sixteenth, and the one hundred and forty-seventh, each into two. In the Syriac (*i*), and Arabic versions, indeed, and also in most copies of the Septuagint, as well as in an Anglo-Saxon version, there is annexed to the hundred and fifty canonical Psalms, an additional hymn, which is entitled, "a Psalm of thanksgiving of David, when he had vanquished Goliath." This though admitted by some (*k*) as authentic, was probably (as it is now in the Hebrew) a spurious work of some Hellenistical Jew, who might have compiled it out of the writings of David, Isaiah, and Ezekiel. The version of the Psalms in our Bible, which was made by the translators employed under James the First, is posterior to that printed in our Prayer-books, which was executed in 1530 (*l*). This last, as very excellent, and familiarized by custom, was retained in the Liturgy, though as translated chiefly from the Septuagint, with some variation in conformity to the Hebrew, corrupted by the Masoretic points, it does not so exactly correspond with the original as does that in our Bibles (*m*).

David

(*b*) So that the Roman Catholics who use St. Jerom's translations from the Vulgate, reckon one behind us to the cxvith, and two from thence to the cxvith. And again, one from thence to the cxlvith, from whence they continue to agree with us.

(*i*) It is said in the Syriac, that some add twelve Psalms, which however are there rejected without authority.

(*k*) Athan. in Synop.

(*l*) Introduction, p. 35. This was Tyndal's and Coverdale's translation, corrected by Tonsil and Heath. In this the fourteenth Psalm contains eleven verses; whereas in the Hebrew, and in our Bible, it contains but seven (or rather eight). The three verses are, however, genuine, though lost from the Hebrew, for they are in the Septuagint, and are cited by St. Paul. Vid. Rom. iii. 13—18.

(*m*) Where the translators of the version published in our prayer books have varied from the Septuagint, and followed the Hebrew Masoretic copies, the Hebrew text, if read without the points, would be

David was the son of Jesse, of the tribe of Judah, a descendant of that family to which God's covenant was made. He was born about A. M. 2920, and lived seventy years, during forty of which he was in possession of the throne of Israel (*n*), being raised by God from an humble to a conspicuous station, that the genealogy of the Messiah might be displayed, and ascertained with more clearness and distinction (*o*). He was eminently distinguished for every great and amiable quality. The particulars of his interesting life are displayed with peculiar minuteness in the sacred history, and many of his Psalms are so characteristic of the circumstances under which they were composed, that there cannot be a more engaging task, than that of tracing their connection with the events of his history, and of discovering the occasions on which they were severally produced, in the feeling and descriptive sentiments which they contain. If in the successive scenes of his life, we behold him active in the exercise of those virtues which his piety produced, we here contemplate him in a no less attractive point of view. In this book we find him a sincere servant of God, divested of all the pride of royalty, pouring out the emotions of his soul, and unfolding its pious sentiments in every vicissitude of condition. At one time we have the prayers of distress; at another, the praises

as consistent with the Septuagint, and other ancient versions, as it is with the translation in our Bible. In the instances, then, where the authors of the version in the Liturgy have varied, in compliance with the Masoretic authority, they have generally erred. Vid. Dr. Bress and Johnson, at end of Holy David.

(*n*) He reigned over Judah seven years and six months, and in Jerusalem over all Israel and Judah thirty-three years, being anointed long before he came into possession of the throne. Vid. 2 Sam. xiii. 2. and Chandler.

(*o*) The word David implies "beloved of God." Vid. 1 Sam. xiii. 14. and xvi. 18.

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and exultation of triumph. Hence are the Psalms admirably adapted to all circumstances of life, and serve alike for the indulgence of joy, or the soothing of sorrow ; they chase away despondence and affliction, and furnish gladness with the strains of holy and religious rapture.



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OF THE  
BOOK OF PROVERBS.

**T**HE Proverbs, as we are informed at the beginning, and in other parts of the book (a), were written by Solomon, the son of David, a man, as the sacred writings assure us, peculiarly endowed with divine wisdom (b). Whatever ideas of his superior understanding we may be led to form by the particulars recorded of his judgments and attainments, we shall find them amply justified, on perusing the works which remain in testimony of his abilities. This enlightened monarch, being desirous of employing the wisdom which he had received to the advantage of mankind, produced several works for their instruction. Of these,

(a) VII. chap. i. v. xxv. 1.

(b) Vid. 1 Kings iii. 12. iv. 29—31. xi. 9. 2 Chron. i. 12.

however, three only were admitted into the canon of the sacred writ by Ezra ; the others being either not designed for religious instruction, or so mutilated by time and accident, as to have been judged imperfect. The book of Proverbs, that of Ecclesiastes, and that of the Song of Solomon, are all that remains of him, who is related to have spoken " three thousand proverbs (c)," whose " songs were a thousand and five," and who " spake of trees, from the cedar that is in Lebanon, even to the hyssop that springeth out of the wall ;" who " spake also of beasts, and of fowls, and of creeping things, and of fishes." If, however, many valuable writings of Solomon have perished, we have reason to be grateful for what still remains. Of his proverbs and songs the most excellent have been providentially preserved ; and as we possess his doctrinal and moral works, we have no right to murmur at the loss of his physical and philosophical productions.

This book of Proverbs contains the maxims of long experience, framed by one who was well calculated, by his rare qualities and endowments, to draw just lessons from a comprehensive view of human life. Solomon judiciously sums up his precepts in brief sentences, which are well contrived for popular instruction (d). The wisdom, indeed, of all ages, from the

(c) Vid. 1 Kings, iv. 32. Josephus (Antiq. Lib. VIII. c. ii.) magnifies the account of Scripture to 3000 books of Proverbs, and St. Jerom as erroneously conceives, that these 3000 Proverbs are contained in the present book ; but we must admit that many of this number have perished. Some have supposed, that the physical books of Solomon were extant in the days of Alexander, and were translated by means of an interpreter into the works of Aristotle and Theophrastes. Vid. Juchasin. Eusebius (as cited by Anastasius) says, that King Hezekiah suppressed them, because abused by the people.

(d) The Proverbs of Solomon are called in the Hebrew *Methalim*, from *Methal*, dominatus est. The word may be translated *δόξαι*, *δούλει*, *δούλει*, *δούλει* maxime ratio, authoritative maxims, elevated precepts. Vid. Job xxvii. 1. Maius Vet. Test. p. 838. Bacon de Augm. Scient. They are to be considered as general maxims, and not as universally and invariably applicable, or as always true in a strict sense without any exceptions.

highest

highest antiquity, hath chosen to compress its lessons into compendious sentences, which were peculiarly adapted to the simplicity of earlier times, which are readily conceived and easily retained, and which circulate in society as useful principles, to be unfolded and applied as occasion may require. The inspired son of David had the power of giving peculiar poignancy and weight to this style of writing, and his works have been as it were the storehouse from which posterity hath drawn its best maxims (e). His Proverbs are so justly founded on principles of human nature, and so adapted to the permanent interests of man, that they agree with the manners of every age, and may be assumed as rules for the direction of our conduct in every condition and rank of life, however varied in its complexion, or diversified by circumstances (f). Subsequent moralists have, in their discourses on ecumenical prudence, done little more than dilate on the precepts and comment on the wisdom of Solomon. Grotius, extensive as were his own powers, was unable to conceive that the Book of Proverbs could be the work of one man, and supposes it to have been a collection of the finest proverbs of the age, made in the same manner as those published by some of the emperors at Constantinople, and perfected from various collections under Hezekiah (g). But this opinion founded on some rabbinical accounts, can deserve but little attention. The work might, perhaps, compose part of the 3000 proverbs which Solomon is described to have uttered, being probably digested as

(e) Many of the sacred writers who followed Solomon borrowed his thoughts and expressions, and many heathen writers are indebted to him for their brightest sentiments. Vid. Huet. Prop. 4. where imitations are produced from Theognis, Sophocles, Euripides, Anaxilaus, Plato, Horace, and Menander.

(f) St. Basil says of this book, that it is *ολως διδασκαλια βίης*, an universal instruction for the government of life.

(g) Grotius Præf. in Prov.

far as the twenty-fifth chapter by that monarch himself, and afterwards received into the canon with some additions.

The book may be considered under five divisions. The first part, which is a kind of preface, extends to the tenth chapter. This contains general cautions and exhortations from a teacher to his pupil, delivered in very various and elegant language, duly connected in its parts, illustrated with beautiful descriptions, decorated with all the ornaments of poetical composition, and well contrived as an engaging introduction to awaken and interest the attention.

The second part extends from the beginning of the tenth chapter to the seventeenth verse of the twenty-second, and contains what may strictly and properly be called Proverbs, given in unconnected general sentences (4) with much neatness and simplicity (2), adapted to the instruction of youth, and probably more immediately designed by Solomon for the improvement of his son (4). These are truly, to use his own comparison, "apples of gold in pictures of silver."

In the third part, which contains what is included between the sixteenth verse of the twenty-second chapter and the twenty-fifth chapter, the tutor is supposed, for a more lively effect, to address his pupil as present; he drops the sententious style of proverbs, and communicates exhortations in a more continued and connected strain.

(b) The general scope of the discourse, however must be remembered, even in the explication of detached sentiments.

(i) The Proverbs generally consist of two sentences, joined in a kind of antithesis, the second being sometimes a reduplication, sometimes an explanation, and sometimes an opposition in the sense to the first. This style of composition produces great beauties in many other parts of scripture, where it is employed for poetical arrangement. Vid. Lowth's *Prælect.* xix.

(4) Jeroboam; though the phrase "my son" is only a term of general application. Vid. Hebrew, chap. xii. 3. Michael. *Præf.* in L.b.

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The proverbs which are included between the twenty-fifth and thirtieth chapters, and which constitute the fourth part, are supposed to have been selected from a much greater number by the men of Hezekiah, that is, by the prophets whom he employed to restore the service and writings of the church, as Eliakim, and Joah, and Shebna, and probably Hosea, Micah, and even Isaiah (*l*), who all flourished in the reign of that monarch, and doubtless co-operated in his endeavours to re-establish true religion among the Jews. These proverbs, indeed, appear to have been selected by some collectors after the time of Solomon, as they repeat some which he had previously introduced in the former part of the book (*m*).

The fifth part contains the prudent admonitions which Agur, the son of Jakeh, delivered to his pupils, Ithiel and Ucal; these are included in the thirtieth chapter. It contains also the precepts which the mother of Lemuel delivered to her son, as described in the thirty-first chapter.

Concerning these persons whose works are annexed to those of Solomon, commentators have entertained various opinions. The original words which describe Agur as the author of the thirtieth chapter, might be differently translated (*n*); but admitting the present construction as most natural and just, we may observe, that the generality of the fathers and ancient commentators have supposed, that under the name of Agur, Solomon describes himself, though no satisfactory reason can be assigned for his assuming this name (*o*).

(*l*) Vid. R. Moses Kimchi.

(*m*) Comp. chap. xxv. 24. with xxi. 9. xxvi. 13. with xxii. 13. xxvi. 15. with xix. 24. xxvi. 22. with xviii. 8, &c.

(*n*) They might be translated, the words of the Collector. In the Septuagint, where the chapter is placed immediately after the xxivth, we read instead of the first verse *τα δε λεγει ο αυτης τοις πιστευουσιν Οω, και πανομιαι*, Thus speaketh the man to those who believe, and I cease.

(*o*) Vid. Lowth's xviii. Prælect. and Calmet.

Others,

Others, upon very insufficient grounds, conjecture that Agur and Lemuel were interlocutors with Solomon; the book has no appearance of dialogue, nor is there any interchange of person: it is more probable, that though the book was designed principally to contain the sayings of Solomon, others might be added by the men of Hezekiah; and Agur might have been an inspired writer (*p*), whose moral and proverbial sentences (for such is the import of the word *Massa*, rendered prophecy (*q*), were joined with those of the wise man, because of the conformity of their matter. So likewise the dignity of the book is not affected, if we suppose the last chapter to have been written by a different hand, and admit the mother of Lemuel to have been a Jewish woman, married to some neighbouring prince, or Abiah, the daughter of the high-priest Zechariah, and mother of king Hezekiah, since, in any case, it must be considered as the production of an inspired writer, or it would not have been received into the canon of scripture. But it was perhaps meant that by Lemuel we should understand Solomon (*r*); for the word which signifies one belonging to God, might have been given unto him as descriptive of his character, since to Solomon God had expressly declared that he would be a father (*s*). Dr. Delany, who was a strenuous advocate for this opinion, declares that he took great pains to examine the objections that have been alledged against it, and

(*p*) The second and third verses, though they tend as well as the eighth to prove that the chapter was not written by Solomon, yet by no means invalidate the author's claim to inspiration, who here describes himself as devoid of understanding before he received the influx of divine wisdom. In the Septuagint the third verse expresses a sense directly contrary, Θεὸς δέδιδάχεν με σοφίαν καὶ γνώσιν ἁγίων ἐργων, God had taught me wisdom, and I have learnt the knowledge of the saints.

(*q*) מִשְׁפָּטֵי Prov. xxx. i. xxxi. i.

(*r*) Vid. R. Nathan in Prov. iv. 3, 4.

(*s*) 2 Sam. vii. 14.

assures

affures us that they are such as the readers of the best understanding would be little obliged to him for retailing or refuting. One of the chief objections, indeed, rather confirms what it was intended to destroy. The mother of Lemuel thrice calls her son, Bar, a word no where else used throughout the whole Testament, except in the twelfth verse of the second Psalm (*t*); but this rather proves that Lemuel must have been designed to imply Solomon, because his father is the only person who uses the word (*u*). Dr. Delany then conceives that the mother of Lemuel was Bathsheba (*x*), and that the commendation annexed was designed for her, and he vindicates her character as deserving the eulogium. Should some circumstances in the description, however, be judged inapplicable to her, there is no reason why we should not conceive a general character to have been intended. It appears then upon a collective consideration, that the greatest part of the book was composed, and perhaps digested by Solomon himself; that some additions were made, principally from the works of Solomon, by the men of Hezekiah; and that the whole was arranged into its present form and admitted into the canon by Ezra. It is often cited by the evangelical writers (*y*), and the work as it now stands, contains an invaluable compendium of instructions. It is supposed to have been the production of Solomon when arrived at maturity in life, when his mind had multiplied its stores, and been en-

(*t*) בַּר Bar in the Chaldee signifies a Son. David might have used it in that sense as well as Bathsheba in this book; for we know not how early foreign expressions, (if it be one,) might have been adopted into the Hebrew language.

(*u*) Vid. Delany's Life of David, Book IV. chap. xxi. and Calmet.

(*x*) Vid. also Bedford, p. 607, Calmet and Locke, who are of the same opinion. Prov. iv. 3. Bathsheba is by some supposed to have been endued with the spirit of prophecy. Vide chap. xxxi. 1.

(*y*) Vid. Matt. xv. 4. Luke xiv. 10. Rom. xii. 16, 17, 20. 1 Thess. v. 15. 1 Pet. iv. 8. v. 5. James iv. 6, &c. passim.

larged

larged by long observation and experience. It was probably written before the Book of Ecclesiastes, for it seems to be therein mentioned (*x*).

Solomon was born about A. M. 2971. He succeeded David about eighteen years after, and enjoyed a prosperous reign of near 40 years (*a*). Under his government the kingdom was remarkable for its well regulated oeconomy, and its extensive commerce: It was so enlarged by his conquests and prudent management, that "he reigned over" or made tributary "all the kings from the river (Euphrates) even to the land of the Philistines and the borders of Egypt (*b*)."  
 Illustrious men were attracted from all parts by his fame for wisdom and magnificence (*c*). The son of Sirach said of him, that he was "a flood filled with understanding, that his soul covered the whole earth, and that he filled it with dark parables (*d*):" The high reputation indeed, which he enjoyed, occasioned many spurious writings to pass under the sanction of his name, as the Psalter; as it is called, of Solomon, which consists of eighteen Greek Psalms, and which was probably the work of some Hellenistical Jew (*e*), who might have compiled it from the writings of David,

(*x*) Eccles. xii. 9.

(*a*) The name of Solomon is analogous to Pacific, and is happily descriptive of the peaceful prosperity which he enjoyed. The Rabbins consider it as appellative.

(*b*) 2 Chron. ix. 26.

(*c*) 1 Kings x. 20.

(*d*) Eccles. xlvii. 14, 15. The ancients prided themselves much on the knowledge of parables and proverbs. Vid. Prov. i. 6. Wisd. viii. 8. Eccles. i. 25. vi. 35. xxix. 1, 2, 3.

(*e*) The Hellenistical Jews were Jews dispersed in foreign countries, who spoke the Greek language.

Isaiah,



Isaiah, and Ezekiel (f). Another book likewise, entitled the Cure of Diseases, mentioned by Kimchi ; The Contradiction of Solomon, condemned by Pope Gelasius ; and his Testament, cited by M. Gaumin ; with five other books, mentioned by Alfred the Great in his Mirror of Astrology, and four named by Trithemius, which favour of magical invention, are probably all spurious, as well as the letters which he is said to have written to Hiram, and Hiram's answers, though Josephus considers these last as authentic (g). The magical writings that were attributed to Solomon were so assigned in consequence of an idea which prevailed in the East, that Solomon was conversant with magic ; an idea derived, perhaps, from the fame of those experiments which his physical knowledge might have enabled him to display ; but which, however obtained, certainly prevailed ; for we learn from Josephus (h), that many persons when charged with the practice of magic, endeavoured to justify themselves, by accusing Solomon of using charms against diseases, and of forming conjurations to drive away demons. Josephus relates also, that one named Eleazer drove away several demons in the presence of Vespasian by means of a ring, in which was enclosed a root, marked, as was said, by Solomon, and by pronouncing the name of that monarch : and amidst the superstitious notions that long afterwards continued to de-

(f) This Psalter, which, like most of the Hellenistical works, is full of Hebraisms, was copied from an ancient Greek manuscript in the Augsburg library by Andrea Scotto, and published with a Latin version by John Lewis de la Cerda. Vid. Calmet de Pref. Gen. sur les Psaumes. These Psalms appear from the index at the end of the New Testament to have been formerly in the Alexandrian manuscript, though they have been lost or torn from thence.

(g) Joseph. Antiq. Lib. VIII. cap. ii. Josephus grounds the authenticity of these letters on Jewish and Tyrian records ; but besides other suspicious circumstances, Hiram is represented as speaking of Tyre as an island, whereas old Tyre, which was cotemporary with his period, was situated on the continent.

(h) Vid. Joseph. Antiq. Lib. VIII. cap. ii.

Iude the eastern nations, we find such imaginary influence over evil spirits ascribed to the name of Solomon.

The Septuagint and other versions of this book differ occasionally from the Hebrew original, and contain indeed more proverbs, some of which are to be found also in the book of Ecclesiasticus. The order likewise of the poetical books is different in the Septuagint (*i*) and in some manuscripts, where the metrical books run thus, Psalms, Job, and Proverbs.

(*i*) Codex Alexand. Vid. Grabe in Prolog. cap. i. §. 2. Melito apud Euseb. Ecclef. Hist. Lib. IV. cap. 26, &c.

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OF THE

BOOK OF ECCLESIASTES;

OR,

THE PREACHER.

**T**HIS Book was unquestionably the production of Solomon, who for the great excellency of his instructions was emphatically stiled "The Preacher." It is said by the Jews to have been written by him, upon his awakening to repentance (a), after he had been seduced in the decline of life to idolatry and sin; and if this be true, it affords valuable proofs of the sincerity with which he regretted his departure from righteousness. Some, however, have ascribed the

(a) Seder. Olam. Rabba, c. xv. p. 41. Hieron. in Ecclef. i. 12.  
Vid. also chap. ii. 10. vii. 26.

work

work to Isaiah (*b*). The Talmudists pretend that Hezekiah was the author of it (*c*); and Grotius, upon some vague conjectures, conceives that it was composed by order of Zerubbabel (*d*). But we shall be convinced that it should be assigned to Solomon, if we consider that the author styles himself “the son of David, the King in Jerusalem;” and that he describes his wisdom, his riches, his writings, and his works, in a manner applicable only to Solomon (*e*); as also that the book is attributed to him both by Jewish and Christian tradition. The foreign expressions, if they be really such, which induced Grotius to consider the book as a production subsequent to the Babylonish captivity, might have been acquired by Solomon in his intercourse and connection with foreign women (*f*). But the style of the work must have often occasioned the introduction of unusual words (*g*). The later Jews are said to have been desirous of excluding it from the canon (*h*), from some contradiction and improprieties which they fancied to exist by not considering the scope and design of the author. But when they observed the excellent conclusion, and its consistency with the law, they al-

(*b*) R. Moses Kimchi. R. Gedalias in Schalsch Hakkab. fol. 66.

(*c*) Bava Bathra, c. i. f. 15. The Talmudists suppose Hezekiah to have produced, or compiled, the three books of Solomon, as likewise the book of Isaiah. Vid. Peters’s Preface to Dissert. on Job. 8vo. edit.

(*d*) Grot. in Ecclef.

(*e*) Chap. i. 1, 12, 16. ii. 4—10. vii. 25—28. viii. 16. xii. 9.

(*f*) 1 Kings xi. 12.

(*g*) Maimon. More Nevoch, Part. II. c. lxvii. Of the words produced as foreign by Grotius, all are now allowed to be genuine Hebrew, except two, viii. 1. אֲשֶׁר x. 8. לִי which were, perhaps Arabic or Chaldaic expressions in use in the time of Solomon. Vid. Calovius.

(*h*) Maimon. More Nevoch, p. 2. c. xxviii. Madrash Cohel. f. 14. Aben-Ezra, Ecclef. vii. 4. Hieron. in Ecclef. xii. 12. Gemar. in Pirke Abbeth, f. i. col. 1. Some absurdly imagined, that Solomon maintained the eternity of the world, in ch. i. 4.

lowed its pretensions. There can indeed, be no doubt of its title to an admission : Solomon was eminently distinguished by the illumination of the divine spirit, and had even twice witnessed the divine presence (*i*). The tendency of the book is excellent, when rightly understood, and Solomon speaks in it with clearness of the revealed truths of a future life, and universal judgment.

The book is in the Hebrew denominated "Cohēleth," a word which signifies one who speaks in public (*h*), and which, indeed, is properly translated by the Greek word Ecclesiastes (*l*) ; or, the Preacher. Solomon, as Mr. Desvoeux has remarked, seems here to speak in a character similar to that of the sophists among the Greeks ; not, indeed of the sophists when degenerated into subtle and quibbling wranglers, but of the sophists who, in the dignity of their primitive character, blended philosophy and rhetoric (*m*), and made pleasure subservient to instruction, by conveying wisdom with eloquence. Though Solomon is not hereby to be considered as having harangued, like the common orators of his time, yet, as there can be no doubt that he often publicly instructed his own people, and even strangers, who were drawn by his reputation to his court (*n*), it is not improbable that this discourse was first delivered in public ; and, indeed, some passages have been produced from the book in support of this opinion.

The main scope and tendency of the book have been variously represented. Mr. Desvoeux after an

(*i*) 1 Kings iii. 5, ix. 2. xi. 9.

(*k*) Some say, that the word Cohēleth means a collector. In the Ethiopick tongue it implies a circle, or company of men.

(*l*) Εκκλησιαστας The Hebrew word has, however, a feminine termination in respect to wisdom, personified, as it were, in Solomon.

(*m*) Philostrat. ap. Muret. in Defin. II. Cicero Orat. c. xix.

(*n*) Mercer Præf. in Eccles.

(*o*) Chap. xii. 9, 12. Gregor. Mag. Lib. IV. Dial. c. iv.

accurate discussion of the different opinions, has pronounced it to be a philosophical discourse (*p*), written in a rhetorical style, and occasionally interperfed with verses (*q*). It may be confidered as a kind of enquiry into the chief good; an enquiry conducted on found principles, and terminating in a conclusion which all, on mature reflection, will approve. The great object of Solomon appears to have been from a comprehensive confideration of the circumftances of human life, to demonftrate the vanity of all feclular purfuits. He endeavours to illuftrate by a juft estimate, the infufficiency of earthly enjoyment, not with defign to excite in us a difguft at life (*r*), but to influence us to prepare for that ftate where there is no vanity (*s*). With this view, the Preacher affirms, that man's labour, as far as it has refpect only to prefent objects, is vain and unprofitable (*t*); that however prosperous and flattering circumftances may appear, yet as he could from experience affert, neither knowledge, nor pleafure, nor magnificence, nor greatness, nor uncontrouled indulgence, can fatisfy the defires of man (*u*); that the folitude with which men toil and heap up poffeffions for descendants often unworthy, is efpecial vexation; that it is better far to derive fuch enjoyment from the gifts of Providence, as they were defigned to furnifh, by being rendered fubfervient to good aétions (*x*); Solomon proceeds to obferve

(*p*) Desvoeux Philosophical and Critic. Effays on Ecclef.

(*q*) The Jews do not admit that Ecclefiaftes fhould be confidered as a poetical work.

(*r*) The Manichæans, not confidering that human purfuits are only fo far vain as they terminate in a prefent object, maintained the exiftence of an evil principle.

(*s*) Auguft. de Civit. Dei, l. 20, c. iii. Hieron. Prol. in Ecclef.

(*t*) Compare Ecclef. i. 2. with Perſius, Sat. I. Lib. I.

(*u*) Gregor. Nyffen. Hom. I. in Ecclef. T. i. p. 375. Salen. Dial. in Ecclef. Bib. Patav. in Ecclef. tom. i. col. 147. Caſtal. Præf. in Ecclef. Collyer's Sacred Interp. vol. i. p. 339. Prior's Solomon.

(*x*) Chap. iii. 12. Solomon recommends a moderate enjoyment of the good gifts of Providence, and thinks fuch enjoyment more reaſonable

observe, that in this life, "iniquity usurps the place of righteousness;" that man appears in some respects to have "no pre-eminence above the beast" that perishes; and that the consideration of these circumstances may at first sight lead to wrong conclusions, concerning the value of life, but that God should not be hastily arraigned, for that "he that is higher than the highest, regardeth." That even here, those who "pervert judgment," are not satisfied by abundance, "but the sleep of the labouring man is sweet (y)." That the hearts of men be encouraged in evil by the delay of God's sentence, and though the days of the sinner may be prolonged on earth, yet that, finally, it shall be well only with them who fear God (x). Solomon then sums up his exhortations to good deeds, and to a remembrance of the Creator in the days of youth, "or ever the silver cord of life be loosed, or the golden bowl be broken (a);" when "the dust shall return to the earth, and the spirit unto God who gave it." And the inspired teacher bids us "hear the conclusion of the whole matter," which is, "to fear God, and to keep his commandments, for this is the whole duty of man; for God shall bring every

sonable than an inordinate pursuit after riches, or than these labours from which no advantage should result to ourselves. Vid. Ecclesi. ii. 24. viii. 15. ix. 7—9. Acts xiv. 17. 1 Tim. iv. 1—4. Drusius in Ecclesi. i. 1. Geier Prolog. in Ecclesi. Horace Carm. Lib. II. Qæ. II. l. 1—4. And Wells's Help to the Understanding of the Holy Scriptures.

(y) Chap. iii. —vi.

(a) Chap. viii. 11—13.

(a) Chap. xii. 5, 6. By the silver cord of which Solomon speaks in this figurative description of old age, some understand the humours of the body, which are, as it were, *the thread of life*. But the most judicious writers consider it as an elegant expression for the spinal marrow, with the nerves arising from it, and the filaments, fibres, and tendons that proceed from them. This white cord is loosened (or shrunk up) when it is no longer full of spirits. The golden bowl is supposed to mean the pia mater. This membrane, which covers the brain, is of a yellowish colour. For farther explanation of this beautiful allegory, consult Commentators and Smith's *γρηγορίου βασιλική*.

work into judgment, with every secret thing, whether it be good, or whether it be evil (b)."

In the course of his discussion of the subject, Solomon deviates, into some remarks incidentally suggested, in order to preclude objections, and to prevent false conclusions. It is therefore necessary always to keep in mind the purport and design of the discourse, which is carried on, not in a chain of regular deductions and logical consequences, but in a popular and desultory manner, and the connection of the reasoning is often kept up by almost imperceptible links. It is necessary also to examine what Solomon states as his first doubts and hasty thoughts, corrected by his cooler judgment, and to distinguish what he says for himself from what he urges in an assumed character; for though the book be not, as some have imagined (c), a dialogue between a pious person and one of Sadducean principles, yet in the course of the work the Preacher starts and answers objections, takes up the probable opinions, as it were, of an encircling crowd,

(b) De Sacy Avertis. sur l'Ecclef. De Launey, sur l'Ecclef. xii. 15. Hardouin Paraph. sur l'Ecclef. Witfii. Præf. Miscel. Sac. c. xviii. § 36, 37. The whole force of Solomon's reasoning rests on the doctrine of a future judgment, as maintained in chap. xii. 13, 14. and before in chap. iii. 17. vii. 1, 12. xi. 9. He had admitted that as to this life, there was but "one event to the righteous and to the wicked," ch. ix. 1—3. The seven following verses in the ninth chapter are sometimes supposed to be spoken in the assumed character of an Epicurean. Compare chap. ix. 4—13. with Wisd. ii. 1—11. But Solomon might, consistently with the scope of his own discourse, maintain, that the only hope of man is during life, and that in this respect, the most wretched being, *a living dog*, is better than the greatest monarch, *a dead lion*; for the living having the prospect of death, may prepare for it, but the dead have no more opportunity of purchasing a reward, that the gratification of their passions is then perished, and that they have no more a portion on earth. Hence Solomon proceeds to exhort to a discreet enjoyment, and to active exertion, for that wisdom would find no employment in the grave; that in this life there is no equal distribution, and that the time of departure from it is uncertain. Solomon concludes the chapter with a lively illustration of the final advantage, and deliverance to be produced by humble wisdom, however overlooked and despised in the present life. Vid. chap. ix. 4—18.



and sometimes admits, by way of concession, what he afterwards proves to be false (d). We must be careful therefore, not to extend these principles which Solomon grants, beyond their due bounds, nor to understand them in a different sense from that in which they are admitted by him. From want of due consideration of these circumstances and laws, the sentiments of Solomon have often been perverted to countenance false and pernicious opinions (e); and from want of attention to the design of the book, as here described, some writers have had recourse to very extraordinary means of reconciling particular passages with the main scope and pious conclusion of the work. Hence to vindicate it from any imputations of bad tendency, Olympiodorus maintained that Solomon speaks only of natural things in the book, though he intersperses a few moral sentiments; and St. Austin endeavours to explain it by having recourse to allegory, but such solutions are not worthy much attention; and what has been already said will sufficiently account for all difficulties that may occur in considering the work. We need only recollect, that the style of the book is particularly obscure and vague, though unornamented and prosaic; that the question itself is embarrassed with difficulties; and that the desultory mode of argument is liable to be mistaken, where various opinions are introduced, and when the author diversifies his character, without accurately discrimi-

\* (d) *Sentimens de quelques Theolog. sur l'Hist. Crit. du P. R. Simon, Amstel, 1682, Lett. XII. 272. F. Yeard's Paraphrase on Eccles. Lond. 1701.* Some writers maintain, that all these passages which are considered as objectionable, will admit of a good sense in consistency with Solomon's discourse.

(d) Castal. *Præf. in Eccles. Not Philol. Adv. Script. Loc. in Eccles. iii. Dubardin. Reflect. Moral. sur l'Eccles. Gregor. Mag. Dal. IV. c. iv.*

(e) *Witius Miscel. Sac. tom. i. p. 213, 226. B. Gerherd. in Exeges. Loc. de Scrip. p. 156. and Præf. in Corn. T. iii. f. 231. Lowth's Prælect. Poet. 24.*

nating his serious from his ironical remarks, or objections from his answers. It must however be wilful delusion, or perverse sophistry, which selects partial extracts for the encouragement of sin, where the dispassionate and rational enquirer after truth will find true wisdom, and deliberate piety.

**SONG OF SOLOMON.**

**T**HE Talmudists have attributed this Book to Hezekiah(s); other writers have, with as little reason, assigned it to Isaiah; and others to Ezra, there are, however, no grounds that influence us to reject the authority of the Hebrew title (b), which ascribes it to Solomon; and, indeed, it is almost universally allowed to have been the Epithalamium, or Marriage Song, of that monarch(s), composed on the celebra-

(a) Bava Bathra. R. Moses Kimchi.

(b) The Chaldee Paraphrast hath this title, "The Songs and Hymns which Solomon the Prophet, the King of Israel, uttered in the spirit of prophecy before the Lord."

(c) Chap. i. 4. ii. 16. iii. 4, 7, 11. Vid. also chap. viii. 5, where Michaelis, instead of "thy mother brought thee forth," reads "thy mother betrothed thee." Vid. Not. in Lowth's Praefat. 39.

tion of his nuptials with a very beautiful woman, called Shulamite, the daughter as hath been supposed, of Pharaoh, and the favourite wife of Solomon (*d*).

~~Solomon~~ Solomon was eminently skilful in the composition of songs, and he is related to have produced above a thousand (*e*), of which number, probably, this only was attributed to the suggestion of the sacred spirit, for this only has escaped the waste of time (*f*), by being preserved in the consecrated volume of the scriptures, into which it was received as unquestionably authentic; and it has since been uniformly considered as canonical by the christian church.

The royal author appears in the typical spirit of his time, to have designed to render a ceremonial appointment descriptive of a spiritual concern; and Bishop Lowth has judiciously determined, that the song is a mystical allegory, of that sort which induces a most sublime sense on historical truths, and which by the description of human events, shadows out divine circumstances (*g*). The sacred writers were, by  
God's

(*d*) 1 Kings iii. 1. vii. 8. ix. 24. Cant. vi. 13. Cornef. & Lapid. in Proleg. ch. i. Lightfoot's Chron. Sec. p. 5. Some suppose her to have been a Tyrian woman, and others a native of Jerusalem. Vid. ch. iii. 4. viii. 5. The bride calls herself black, and Volney conceives from his own observations, and from a passage in Herodotus, that the ancient Egyptians were black. Vid. Volney. Voyage en Syrie et Egypte, vol. i. p. 175. If we suppose her to have been a Gentile woman, she was more appositely a figure of the christian church; and Patrick has elegantly remarked; that as the word *Sechora* denotes that duskiness which precedes the morning dawn, it may figuratively represent the Gentile darkness, which dispersed before the rising of the Gospel light. The word Shulamite is, perhaps, derived from that of Solomon. Vid. R. Jonathan in Talmut. ad 1. Rasm iii. fol. 28. col. 3.

(*e*) 1 Kings iv. 32. Ecclef. xlvii. 17. In the Septuagint they are said to have been 5000.

(*f*) Except, perhaps, some received into the Book of Psalms, as possibly the cxviii. cxviii. and cxxii. Vid. Patrick.

(*g*) Lowth's Præl. Poet. 31. Some have conceived it to be entirely spiritual. Vid. Calouv. p. 12. 53. August. de Civit. Dei, Lib. VII. cap.

God's condescension, authorised to illustrate his strict and intimate relation to the church by the figure of a marriage, and the emblem must have been strikingly becoming, and expressive to the conceptions of the Jews, since they annexed ideas of peculiar mystery to this appointment, and imagined that the marriage union was a counterpart representation of some original pattern in heaven. Hence was it celebrated among them with very peculiar ceremonies and solemnity, with every thing that could give dignity and importance to its rites (*b*). Solomon, therefore, in celebrating the circumstances of his marriage, was naturally led by a chain of correspondent reflections, to consider that spiritual connection which it was often employed to symbolize, and the idea must have been more forcibly suggested to him, as he was at this period preparing to build a temple to God, and thereby to furnish a visible representation of the Hebrew church.

If this account be admitted, there is no reason why we should not suppose that the Holy Spirit might have assisted Solomon to render this spiritual allegory prophetic of that future connection which was to subsist with more immediate intercourse between Christ and the church; which he should personally consecrate as his bride. If the predominant idea which operated on the mind of Solomon, were only that affinity which at all times was supposed to subsist between God and the Hebrew church, yet as the church was itself the type of a more perfect establishment, the descriptive representation of Solomon had necessa-

cap. xx. Bernard Serm. I. in Cant. p. 748. Glasg. Philol. Soc. Lib. VII. cap. ix. But it apparently had a reference to an actual marriage. The book is full of elegant allusions to the circumstances of the marriage ceremony among the Jews. There are some particulars which apply only to the literal sense, as there are others which correspond only with the figurative interpretation.

(*b*) Cudworth's *Tipheret*, and *Malcuth* and Patrick's Preface. *Selden*, *Uxor*, *Heb.* *Buxtorf*. &c.

rily a prophetic character, and the sacred spirit seems to have often suggested allusions and expressions more adapted to the second, than to the first establishment. Whether the song, however, were typically or directly prophetic, it is unquestionable that this elegant composition had a predictive, as well as a figurative character. The whole of it is a thin veil of allegory thrown over a spiritual alliance; and we discover every where through the transparent types of Solomon and his bride, the characters of Christ, and his personified church, portrayed with those graces and embellishments which are most lovely and engaging to the human eye.

This spiritual allegory, thus worked up by Solomon to its highest perfection, was very consistent with the prophetic style, which was accustomed to predict evangelical blessings by such parabolical figures; and Solomon was more immediately furnished with a pattern for this allusive representation by the author of the forty-fifth psalm, who describes in a compendious allegory, the same future connection between Christ and his church (2).

It was the want of sufficient attention to this character in the Song of Solomon, which is, perhaps, the most figurative part of scripture, that first induced the rabbinical writers to dispute its authority, in contradiction to the sentiments of the earlier Jews, who never questioned its title to a place in the canon (3). It must likewise have been a perverse disregard to its spiritual import, which has occasioned even some

(1) The forty-fifth Psalm was possibly written on the occasion of Solomon's marriage with the daughter of Pharaoh.

(2) Though not expressly mentioned by Philo, or Josephus, it must have been one of the twenty-two books, reckoned as canonical by the latter. It was in the earliest catalogues of the sacred books received by the christian church, in that of Melito, in his letter written to Onesimus, about A. D. 140, in Origen's catalogue. Vid. Euseb. Lib. IV. cap. xxvi. Lib. VI. cap. xxv. and in the canon received by the council of Laodicea, can. 59.

Christian authors to consider it with a very unbecoming and irreverent freedom (l). It has been weakly objected, by those who would invalidate its pretensions, that the name of God is not mentioned throughout the work; but this observation must have arisen from want of reflection on the design of the author, which was to adumbrate divine instruction, and not directly to inculcate what other parts of scripture so forcibly describe. There is, in fact, no reason to question its pretensions to be considered as an inspired book, since it was indisputably in the Hebrew canon, and is seemingly referred to, if not absolutely cited by Christ and his apostles (m), who, as well as the sacred writers of the Old Testament (n), take up its ideas, and pursue its allegory (o).

But though the work be certainly an allegorical representation, it must be confessed, that many learned men, in an unrestrained eagerness to explain the song, even in its minutest and most obscure particulars, have too far indulged their imaginations, and by endeavouring too nicely to reconcile the literal with the spiritual sense, have been led beyond the boundaries which a reverence for the sacred writings should prescribe. The ideas which the inspired writers furnish concerning the mystical relation between Christ and his church, though well accommodated to our apprehensions, by the allusion of a marriage union, are too general to illustrate every particular contained in this poem, which may be supposed to have been inten-

(l) As Grotius, and even the learned Michaelis, who has certainly given too much scope to fancy in remarks on this book. Vid. Not. in Lowth's Prefat. 30.

(m) Comp. Cant. iv. 7. with Ephes. v. 27. Cant. viii. 21. with Matt. xxi. 33. Cant. i. 4. with John xi. 44. Cant. v. 2. with Revel. iii. 20. Cant. vii. 1. with Isaiah lii. 7.

(n) Isaiah liv. 5. lxi. 10. lxii. 5. Ezek. xvi. and xxiii. Hos. ii. 16. 28. and Prophets passim.

(o) Matt. ix. 15. xxii. 2. 25. John iii. 29. 2 Cor. xi. 2. Ephes. v. 23—27. Revel. xix. 7. xxii. 17.

tionally decorated with some ornaments appropriate to the literal construction. When the general analogy is obvious, we are not always to expect minute resemblance, and should not be too curious in seeking for obscure and recondite allusions. The Jews prudently forbid their children to read it till their judgment was matured (*p*), lest in the fervor of youth they should give too wide a scope to fancy, and interpret to a bad sense the spiritual ideas of Solomon. The book, though placed last in order of his works, appears to have been written by that monarch in his youth, in the full warmth of a luxuriant imagination (*q*). Solomon, in the glow of an inspired fancy, and unsuspecting of misconception, or deliberate perversion, describes God and his church, with their respective attributes and graces, under colourings familiar and agreeable to mankind, and exhibits their ardent affection under the authorized figures of earthly love. No similitude, indeed, could be chosen so elegant and apposite for the illustration of this intimate and spiritual alliance, as the marriage union, if considered in the chaste simplicity of its first institution, or under the interesting circumstances with which it was established among the Jews (*r*).

Those who imagine that Solomon has introduced into this hymeneal song some idea inconsistent with the refinement of a spiritual allegory, do not sufficiently consider that the strongest affections of the mind, if properly directed, are chaste and honourable. The reciprocal description of the bridegroom and bride, and the impassioned language in which they express their mutual attachment, are compatible with the

(*p*) And the same restriction prevailed in the primitive christian church. Vid. Origen. Pref. in Cant. Hieron. in Ezech. Theodor. Oper. tom. i. p. 198. Wolf. Bib. Hebr. p. 126.

(*q*) Solomon married Pharaoh's daughter towards the beginning of his reign. Vid. 1 Kings iii. 11.

(*r*) Calmet. Dissert. sur les Mariage des Hébreux.



strictest purity of conception, and they are employed to represent respectively, spiritual perfections, and spiritual passions, with the greatest propriety. The figures and expressions of Solomon have, indeed, lost their original dignity, because they have in later times been often abused to a fullsome and depraved sense. The judicious reader will, however, carefully discriminate between the genuine import of language, and its prostituted application. The sentiments, likewise of Solomon, were unquestionably chastened with that reserve and delicacy which, among the Jews, was attached to the consideration of the marriage union; and the book does not appear to contain any allusions offensive to that character of the institution which rendered it an apt representation of the sacred connection.

This book may be considered as to its form, as a dramatical poem (*s*), of the pastoral kind. The personages introduced as speakers, are the bridegroom and bride, with their respective attendants, together, as some suppose, with the sister of the bride (*t*). There is certainly an interchange of dialogue, and the speeches are characteristic, and adapted to the persons with appropriate elegance. The companions of the bride compose a kind of chorus, which seem to bear some resemblance to that which afterwards obtained in the Grecian tragedy (*u*). Solomon

(*s*) Origen. ap. Hieron. tom. vii. fol. 63. Greg. Nazianz, Orat. cxxxi. p. 503.

(*t*) If the bride herself be considered as the figure of the christian church, the sister may be supposed to represent any younger church rising under its protection. The bridegroom, when consulted upon what should be done for this sister, gives a figurative account of the measures which should be taken to preserve her purity and safety. Some attribute the tenth verse to the bride, and some to the sister, professing to have derived strength from the countenance of the bridegroom. Vid. chap. viii. 8—10.

(*u*) The original chorus of the Greeks, which was the foundation on which the drama was built, was an institution of a religious character, and it might possibly have been derived from an intimation of some sacred

man and his Queen sometimes speak in assumed characters, and represent themselves in fictitious circumstances. They descend, as it were, from the throne, and adopt with the pastoral dress, that simplicity of style which is favourable to the communication of their sentiments (*x*). The style, however, is not more simple than elegant. The poem, indeed, abounds throughout with beauties, and presents every where a delightful and romantic display of nature, painted in all the enthusiasm of poetry, and described with every ornament that an inventive fancy could furnish. The images that embellish it, are chiefly drawn from that state of pastoral life in which the Jews were much occupied, and to which Solomon, mindful of his father's condition, must have looked with peculiar fondness. It is justly entitled "a song of songs," or most excellent song, as superior to any production that an uninspired writer could ever have produced; a song which, if properly understood, must tend to purify the mind, and to elevate the affections from earthly to heavenly things. The book is certainly composed with metrical arrangement. The Jews admit its title to be considered as a poem, though not, indeed, on account of its structure or measure, but because they regard it as a parable which, according

ered appointment among the Jews, whose singers in the temple service composed a sort of chorus.

(*x*) This book was certainly known to Theocritus, who was a contemporary with the Septuagint translators, and who might have been made acquainted with it by Ptolemy Philadelphus, whose patronage and regard for literature the poet celebrates. It is evident, that many expressions, images, and sentiments, in the *Idyllia*, are copied from the sacred Poem. Comp. Cant. i. 9. with Theoc. xviii. 30. Cant. vi. 10. with Theoc. xviii. 26. Cant. iv. 11. with Theoc. xx. 26, 27. Cant. iv. 15. with Theoc. i. 7, 8. Cant. ii. 15. with Theoc. i. 48, 49. Cant. i. 7. with Theoc. ii. 69. Cant. v. 2. with Theoc. ii. 127. Cant. viii. 6, 7. with Theoc. ii. 133, 134. and Theoc. vii. 56. Cant. ii. 2, 9. with Theoc. viii. 88, 89. Cant. viii. 7. with Theoc. xviii. 25. Vid. Wesley in Job, D.S. IV.

to Abarbanel, constitutes one species of the canticle or song (*γ*).

There have been many different divisions of the book; some conceive that it naturally breaks out into seven parts; and the learned Bossuet has observed, that it describes the seven days which the nuptial ceremony (*α*), (as, indeed, almost all solemnities among the Jews) lasted, during which time select virgins attended the bride, as the bridegroom was accompanied by his chosen friends (*α*).

Bossuet's distribution of the work is as follows (*β*):

The first day,	chap. i.	———	ii.	6.
second day,	chap. ii.	7. ———		17.
third day,	chap. iii.	———	v.	1.
fourth day,	chap. v.	2. ———	vi.	9.
fifth day,	chap. vi.	10. ———	vii.	11.
sixth day,	chap. vii.	12. ———	viii.	3.
seventh day,	chap. viii.	4. ———		14.

Bossuet supposes the seventh day to be the sabbath, because the bridegroom is not represented as going out to his usual occupations. This division is at least probable, and it throws some light on the book. Some

(*γ*) The Masoretic writers, who seem to have been but little acquainted with the nature of the ancient Hebrew measure, admitted that the Psalms, Proverbs, and Job, were metrical, and marked them particularly as such. But other books, equally metrical, as the Canticles, and the Lamentations, they noted with prosaic accentuation; and the Jews consider these books as prosaic compositions. *Vid. Mantissa. Diss. ad. Lib. Cosri*, p. 413.

(*α*) Gen. xxix. 27. Judg. xiv. 15, 17.

(*α*) Cant. i. 4. ii. 7. v. 1. Judg. xiv. 11. Psa. xlv. 11. Matt. xxv. 1. The friends of the bridegroom may be considered as the representatives of angels, prophets, and apostles; and the friends of the bride are figurative perhaps, of the followers of the church. They are called the daughters of Jerusalem.

(*β*) Bossuet's *Præf. et Com.* in Cant. and New Transl. of Solomon's Song.

have

have conceived (c), that these periods are figurative of seven analogous and correspondent ages that may be supposed to extend from Christ to the end of the world : which is a very unauthorized conjecture, and justly rejected by the most judicious commentators.

(c) As Cocceius.

GENERAL

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## GENERAL PREFACE,

TO THE

P R O P H E T S.

**T**HE second of those great divisions under which the Jews classed the books of the Old Testament was that of the Prophets (*a*). This, as has been before observed (*b*), comprehended originally thirteen books; but the Talmudical doctors (*c*) rejecting Ruth, Job, Lamentations, Daniel, Esther, Ezra, Nehemiah, and the Chronicles, as hagiographical, reckon only eight prophetical books, calling those of Joshua, of Judges, of Samuel, and of Kings, the four books of

(*a*) Joseph. cont. Apion. Lib. I.

(*b*) Introd. p. 8.

(*c*) Bava Bathra, c. i.

the

the former Prophets, and those of Isaiah, Jeremiah, Ezekiel, and the twelve lesser Prophets (comprized into one) as the four books of the later Prophets; by which means they deprive some books of a rank to which they are entitled; and by parting Ruth, Nehemiah, and Lamentations, from the books to which they were severally united, enlarge the catalogue of their canonical books. As the rabbinical notions concerning the degrees of inspiration cannot be allowed to affect the dignity of any of the sacred writings (*d*), and as the pretensions of every book are severally considered in a separate chapter, it is unnecessary to examine the propriety of this arrangement in this preface, in which it is designed to treat in a general way, of the characters of the Prophets, and of the nature and evidence of that inspiration, under the influence of which they wrote (*e*).

The Prophets were those illustrious persons who were raised up by God among the Israelites, as the ministers of his dispensations. They flourished in a continued succession for above a thousand years (*f*), all co-operating in the same designs, and conspiring in one spirit to deliver the same doctrines, and to prophecy concerning the same future blessings. Moses, the first and greatest of the Prophets, having established God's first covenant, those who followed him were employed in explaining its nature, in opening its spiritual meaning, in instructing the Jews, and in preparing them for the reception of that sacred dispensation (*g*) which is prefigured. Their pretensions to be considered as God's appointed servants, were demonstrated by the unimpeachable integrity of

(*d*) Glassius Disput. I. in Psalm cx.

(*e*) Introduction, p. 102.

(*f*) Luke i. 70. reckoning from Moses to Malachi.

(*g*) Matt. xi. 13. 1 Macc. iv. 46. Cofri. Maam. iii. § 39. Maasec. Sotah, cap. ult. Maimon. Bartenor. Gem. Sanh. cap. i. §. 3.

their

their characters, by the intrinsic excellence and tendency of their instruction (*h*), and by the disinterested zeal, and undaunted fortitude (*i*), with which they persevered in their great designs. These were still farther confirmed by the miraculous proofs which they displayed of divine support (*k*), and by the immediate completion of many smaller predictions which they uttered (*l*). Such were the credentials of their exalted character, which the Prophets furnished to their contemporaries; and we, who having lived to witness the appearance of the second dispensation, can look back to the connection which subsisted between the two covenants, have received additional evidence of the inspiration of the Prophets, in the attestations of our Saviour and his apostles (*m*), and in the retrospect of a germinant and gradually maturing scheme of prophecy, connected in all its parts, and ratified in the accomplishment of its great object, the advent of the Messiah. We have still farther incontrovertible proof of their divine appointment, in the numerous prophecies which in those later days are fulfilled, and still under our own eyes continue to receive their completion.

Though many persons are mentioned in scripture as Prophets, and the Talmudists reckon up fifty-five (*n*), whom they conceive to have been entitled to this distinction, we are concerned only with those whose books have been admitted into the canon, who are eminently styled Prophets (*o*), as they were unquestionably

(*h*) Deut. xiii. 1—3.

(*i*) Origen. cont. Cels. Lib. VII. p. 336. edit. Cant.

(*k*) Josh. x. 13. 1 Sam. xii. 18, 2 Kings i. 10. Isa. xxxviii. 8.

(*l*) Deut. xviii. 22. 1 Sam. ix. 6. 1 Kings xiii. 3. Isaiah xlii. 9. Jerem. xviii. 9. Ezek. xxxiii. 33.

(*m*) Luke i. 70. xviii. 31. Acts vii. 42. xxiv. 14. Rom. xvi. 26. Ephes. ii. 20. 2 Pet. i. 21.

(*n*) Including seven prophetesses. Vid. Gem. Mass. Megil.

(*o*) Προφῆταις, Prophets, from Προ-φῆτος, a Προφηταί, to foretell, The sacred writers applied the word Nabi, with great latitude, as well to false prophets, as to those idolatrous priests whom they called

questionably inspired with the knowledge of future events, whose writings have been preserved for the permanent advantage of the church, as descriptive of the oeconomy of the divine government, as fraught with the lessons of revealed wisdom, and as bearing incontestible evidence to the truth and pretensions of the christian religion.

The nature and character of that inspiration by which the Prophets were enabled to communicate divine instructions and predictions, has been the subject of much disquisition. With respect to the mode by which the Holy Spirit might operate on the understanding of its agents, when employed in the composition of the sacred writ, we can form no precise ideas, as we have no acquired experience to assist our conceptions; we can judge of it only by its effects, for of the invisible agency of a divine power we have no adequate apprehension. There is cause, however, to suppose that the spirit operated chiefly on the reasoning faculties of the mind, however the imagination might be kindled by its influence. It appears rather to have enlightened the intellect than to have inflamed the fancy (*p*). The Prophets themselves, as men, neither visionary nor enthusiastic in their previous character, as not acting under the bias of any gloomy or superstitious notions, could not have been liable to be deceived by the delusions of a clouded or intemperate imagination (*q*). They must themselves by the strong effects of the divine impulse, have been sensible of a supernatural controul, and they must have been capable of deciding on its character by the clear and distinct impressions which they received. They must have

called prophets of the grove. Vid. 1 Kings xviii. 19, 22. It appears, likewise, to have been sometimes used in the same loose sense as *Προφητης* is employed by St. Paul, synonymously with the Latin word *Vates*, a musician or Poet. Vid. 1 Tit. i. 12. Selden, de Diis Syris Syntag. ii. c. iii. Maimon. More Nevoch, P. III. c. xxix.

(*p*) Maimon. More Nevoch, P. II. c. xxxvi.

(*q*) Gom. Schab. Zohar. col. 408.

been



been convinced of their own inspiration by the discoveries of an enlightened mind, as well as by that spontaneous and unwonted facility with which they delivered their important convictions.

As to the extent of this inspiration, and whether we are to consider it as general or restricted, it must be remarked, that as it would be absurd to suppose that the spirit guided the Prophets only by occasional and desultory starts, and partially enlightened them by imperfect communications, we cannot but admit them to have been uniformly under its influence, and in consequence, to have been invariably preserved from deception and error, when engaged in the composition of the sacred books. The spirit did not certainly deprive them of the use of their faculties so as to render them mere instruments of conveying the voice of God ; but it superintended and guided them in the exercise of their own understandings, sometimes directing them in the communication of that knowledge which they had derived from the ordinary sources of intelligence (r).

We are authorised, it is true, in the scripture, to conclude that the Holy Ghost (who in his appropriate character was more immediately concerned in communicating inspiration) (s), did, indeed, "speak by the Prophets;" but we are not, therefore, to consider the spirit of inspiration as one person of the ever-glorious Trinity, dictating to the sacred writers every sentence and expression of scripture, but rather as a gift of the Deity, a divine influence which opened their understandings to a discernment of the will of God. This miraculous power may be represented to our conceptions, as to its effects, under different points of view; it may be described first, as analogous to a light shin-

(r) Secker's first sermon on the Inspiration of Scripture.

(s) Mark xii. 36. Acts i. 16. xxviii. 25. Heb. iii. 7. ix. 8. 2 Pet. i. 21.

ing on the minds of the Prophets, and dispersing those mists, which the corruption of human nature had engendered, which enabled them to read those natural principles that were originally engraven on the mind, which awakened their faculties to a more lively perception of truth, and assisted their reason to act free from prejudice and restraint. It must be considered still farther, as instructing them by an influx of divine knowledge, in those truths which could be obtained only by immediate information from God, or under one collective description, it may be represented as guiding and conducting the Prophets, by various means, to the knowledge of all truth, human and divine. When they wrote historically, there could be no necessity for a revelation of those events of which the knowledge might be obtained by their own observation and enquiries (1). They recorded what they themselves had seen, or on some occasions, what they had received from unquestionable documents, or credible witnesses, the spirit, indeed, bearing testimony. The Prophets generally take care themselves to inform us what they derived immediately from God, and to distinguish what they speak in their own characters as recording historical events, or even as reasoning from the doctrines which had been revealed unto them. Still however it is not inconsistent to maintain, that they wrote under the influence of uniform inspiration; that is, they were uniformly guided by a divine spirit, which enabled them by various means of intelligence to discover truth, and to select and record with sincerity what might be consistent with their designs. And whenever they communicate divine instruction concerning the attributes and designs

(1) The Prophets were, however, sometimes enabled to describe past events by immediate revelation; and the word prophecy is applied to the discovery of past circumstances obtained by supernatural means. Vid. 1 Sam. ix. 20. 2 Kings v. 25, 26. Matt. xxvii. 6. Huet. Defin. IV. Witius de Prophet. Lib. I. cap. ii.

of God, describing particulars which could not be the objects of human sagacity or memory, they must have derived their knowledge by positive revelation from above (*u*).

Divine revelations were obtained by various ways ; for without dilating on the internal irradiation above-mentioned, and without following the Jewish writers (*x*) in their distinctions concerning the different degrees of inspiration which assisted the authors in the composition of the prophetical or hagiographical books respectively (*y*), we may observe, in agreement with the accounts of scripture, that though the divine revelations were all equally infallible, yet that a greater degree of illumination was imparted to some persons than to others (*z*), and that this conferred a proportionate dignity on the Prophet so favoured. The more important communications were likewise sometimes furnished with more conspicuous evidence of revelation, as the dispensation imparted to Moses was introduced with a correspondent display, and superior solemnity. The predictions of Moses were not more certainly fulfilled than those uttered by Isaiah, yet is the former personage positively declared in scripture to have been honoured by an higher revelation in the expression of having conversed with God "face to face (*a*)," than was Isaiah, or any subsequent Prophet, whose illumination was obtained from dreams or visions.

(*u*) Stackhouse's Preface to the Hist. of Bible, p. 26.

(*x*) The most learned Jews admit three degrees of Inspiration. 1. The *Gradus Mosaicus*. 2. That which is peculiarly called Prophecy, and which was obtained by dreams and visions. And 3. That which they call *Ruach Hakkodesh*, by which they suppose the Hagiographi to have been inspired. The Jewish notions, however, though sometimes just, are generally very fanciful. Vid. Maimon. *More Nevoch*, P. II. c. xlv.

(*y*) Abarban. in *Isaiah*, ch. iv. Maimon. *de Fund. Leg.* c. vii.

(*z*) Numb. xii. 8. Deut. xxxiv. 10. 2 Kings ii. 9. Heb. i. 1.

(*a*) Exod. xxxiii. 11.

The revelations which are related in scripture to have been communicated to the Patriarchs, sometimes without any specification of any intermediate agent, and sometimes by the ministry of angels, have been frequently supposed to have been conveyed in dreams and visions, without any actual appearance. But certainly some of the relations respecting these, cannot but be understood in a real and historical sense, as that, for instance, in which God is described as having addressed Adam in Paradise (*b*), and that in which the angels are represented to have appeared to, and to have conversed with Abraham (*c*), in both of which as well as in some other cases (*d*), it must be admitted that the absolute appearance of some divine personage, the Deity, or his angelical representative, is intended in a strict and positive sense; as it should seem, likewise, that God sometimes addressed his servants by a voice from heaven (*e*), without any visible manifestation of himself or angel.

(*b*) Gen. iii. 8.

(*c*) Gen. xviii. also Gen. xvii. 1—3. It is probable, that wherever God is said to have appeared, it is to be understood that he appeared by some messenger, the representative of the divine Majesty, and authorised to speak in God's name; this may be collected from John i. 18. and v. 37. Vid. Gen. xvi. 7, 13. xxi. 1, 11. Judges vi. 11—23. and other places, where the Lord and the angel are words interchangeably used. Vid. August. de Trinit. c. xi. It was universally believed in the ancient church, that all those divine appearances described in the Old Testament, whether actual or in vision, were made by the Logos, or second person of the Trinity. Comp. Isaiah vi. 1. with John xii. 41. Vid. Bull's Defens. Fid. Nic. c. i. sect. 1. The ancient Jews, likewise, supposed that the intended Messiah appeared as the representative of Jehovah. Vid. Allix. Judg. of Jews church, ch. xiii. xiv. xv. Just. Mart. Dialog. 262, 265, 408. edit. Thirlb.

(*d*) Numb. xxii. 22—35.

(*e*) Gen. xxii. 11. Exod. xx. 22 Deut. iv. 12. This mode of revelation was called by the Jews *בית על* Bath. Col. Filia Vocis. It is by them supposed to have succeeded prophecy, and to have conveyed instruction after the death of Malachi. It certainly distinguished the dawn of the Gospel dispensation. Vid. Matt. iii. 17. xvii. 5. John xii. 28, 29. Pirke R. Eliezer, c. xlv. Joseph. Archzol. Lib. XIII. c. xviii.

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When communications were obtained from an absolute converse with the Deity, every particular contained in them, must have been precisely and distinctly revealed. And hence the instructions imparted to Moses were so remarkably perspicuous and explicit. No succeeding Prophet under the Jewish dispensation could, indeed, boast of so intimate and unreserved a correspondence with the Deity as that illustrious Legislator enjoyed, though unquestionably some were favoured with divine revelations imparted by the ministry of angels, who seem, from the accounts of scripture, absolutely to have appeared and conversed with them (*f*); notwithstanding the Jewish writers consider all these relations as descriptive of visionary representations, maintaining that God comprehended in his address to Aaron and Miriam, every mode of revelation by which he designed to enlighten the Prophets that should succeed to Moses (*g*).

The institution of the Urim and Thummim, which was coeval with the time of Moses (*h*), furnished the means of obtaining divine information to his contemporaries, as well as to Joshua, and others who succeeded him, till the building of the temple, or possibly till the captivity (*i*). As we know not in what manner this mysterious ornament contributed to procure divine instruction; whether, as some have supposed, it furnished intelligence by the brilliancy and configuration of its inscribed characters; or whether,

(*f*) Joshua v. 13—15. Judges xii. 3. 13.—20. Job xxxviii. 1.

(*g*) Numb. xii. 6. Maimon. More Nevoch. P. II. c. xli.

(*h*) Exod. xxviii. 33. Numb. xxvii. 21. Mede's Discourse xxxv.

(*i*) It is uncertain when the consultation by the Urim and Thummim ceased. Some think that it was appropriate to the theocracy; some imagine that it stopped after the building of the temple. It continued possibly till the destruction of the temple, and it was expected to revive after the captivity. Ezra. ii. 36. Nehem. vii. 65. though probably it did not.

as is most probable, it was the consecrated means appointed for the attainment of answers by an audible voice, (*k*), we are still certain from the nature and veracity of that information, as given upon important occasions, that like all other modes of divine revelation under the Jewish œconomy, it was clear and perspicuous. As far as it was designed to instruct the people in public concerns, it conveyed precise directions, and its predictions of future prosperity or punishment were delivered, not like those of the Pagan oracles, in ambiguous and equivocal language, but in appropriate and express declarations. It is certain, also, that independently of those communications which the high-priest obtained by the Urim and Thummim, God did furnish instruction to others by an articulate voice, which proceeded from between the two cherubims above the mercy-seat, in the Tabernacle (*l*), in a manner allusive possibly to the circumstance of God's speaking by angels.

The other modes by which God vouchsafed to reveal his instructions to the Prophets, were those of dreams and visions (*m*). With respect to dreams, they were sometimes imparted as admonitions from God to persons who had no title to the prophetic character (*n*). In these cases they were doubtless less distinct in their impression, and rather calculated to strike and amaze, than to enlighten the mind. Those who received them either waited their explication in

(*k*) Judges i. 1. 2 Sam. v. 23. 24.

(*l*) Exod. xxv. 22. Levit. i. 1. Numb. vii. 89. ix. 9. 1 Sam. iii. 3. and following verses.

(*m*) It is remarkable, that Homer enumerates three modes of obtaining divine communications, which correspond with those appointed for the conveyance of revelations to God's selected people. Vid. Iliad, Lib. i. l. 62, 63.

(*n*) Maimon. More Nevoch, Par. II. c. xli. Philo Judæ. περί τῆς θεωρητικῆς ἐννοίας οὐρανοῦ Gemarists in Baruchoth. c. ix. Gen. xl. Dan iv.

the event, or applied for their interpretation to persons who were endued with a portion of the divine spirit; and the power of explaining dreams appears to have been an eminent characteristic of the Prophets (*o*).

The dreams which revealed future scenes to the imaginations of the Prophets were doubtless very forcible, and evidently predictive. They are supposed by the Jews to have been introduced by the immediate efficiency of an angel, who either addressed the Prophets by a voice, or pictured narrative circumstances to their minds; but however it might vary in its circumstances, this mode of communication by dreams must have always conveyed very distinct impressions. When no voice was heard, and information was to be collected from some parabolical scenes, the dreams were probably characterized by a lively and regular succession of objects, and by an accurate display of intelligible particulars. They must have excited respect as differing widely from the wild and indeterminate fancies, the vague and incoherent images that constitute ordinary dreams.

In visions, which the Jews considered as a mode of instruction superior to dreams (*p*), the Prophet was convinced of his subjection to a divine power; by the miraculous suspension of his common faculties. For though on these occasions the inspired person was awake, his senses were entranced (*q*), and insensible to all external objects, or so far enraptured, as to be alive only to impressions from extatic representations (*r*). He was likewise often certified, as in dreams, by distinct admonitions of some particulars readily ascer-

(*o*) Jerem. xviii. 28.

(*p*) Maim. More Nevoch, Par. II. cap. xiv. and Baley's Essay on Inspiration.

(*q*) Numb. xxiv. 16.

(*r*) Isaiah vi. 1. Ezek. xl. 2. Dan. viii. 17, 18. x. 8. Acts x.

tained, and enabled to foresee some circumstances which immediately came to pass.

In all the cases here described, the Prophets could not, without doubting the clearest and most palpable evidence, distrust the truth of the revelations which they received ; and with respect to us, we have ample reason from a collective consideration of their writings, to be convinced that their inspiration was accompanied with sufficient characters to distinguish it from the dreams of enthusiasm, or the visions of fancy (s). The accomplishment of their predictions, and the purity of their doctrines, are indeed irrefragable proofs of their divine appointment to prophecy, and to instruct mankind.

Upon all occasions on which the Prophets are related to have been favoured with an intimation of the divine will, we find that they betrayed no symptoms of a credulous or heated imagination. Cautious and deliberate in their examination of miraculous revelations, they appear to have hesitated at first as doubtful of their reality, and often required a sign, or some additional evidence, to ratify the commission which they received, and to authorize their reliance on the divine support in its execution. This calm and rational temper, which rendered the prophets distrustful of their own senses if singly addressed, and solicitous to scrutinize the reality of every appearance, however miraculous in its circumstances, demonstrates clearly that they were not the dupes of their own fancy, and that they expected no reverence for their commission, unless characterized with the sanctions and authority of the divine appointment ; and very striking marks of this disposition were displayed by the Prophets, as

(s) Bishop Hurd's fourth Introd. Sermon on Prophec. Smith's Discourse. Jer. xxiii. 28.



may be instanced in the case of Moses (*t*), in that of Samuel (*u*), and in that of Jonah (*x*).

Under the immediate influence of the impressions which the Prophets received from these communications, they appear to have executed their commission by uttering their instructions with a divine enthusiasm. Enraptured by the effects of that inspiration which had enlightened their minds, and urged by the efficacy of a controlling power (*y*), they delivered their predictions in an animated and impressive manner, and often with some bodily actions and gestures (*z*). These naturally accompanied an earnest delivery of important convictions, and as restricted in consistency with the dignity and venerable deportment of the Prophets, they were very different from those frenzied and extravagant gesticulations by which impostors have sought to recommend and enforce their fantastic rhapsodies (*a*).

The word prophecy is often used in scripture to signify the singing of praises to God, in hymns doubtless of inspired excellence, and occasionally animated with predictions of futurity (*b*). The spirit of prophecy, in this sense of the word, appears sometimes by God's permission, to have communicated itself to those who heard others prophesy, the divine afflatus being conveyed by a kind of sympathy, and harmonious affection (*c*). The Prophets who were educated

(*t*) Exod. ch. iii. and iv.

(*u*) 1 Sam. ch. iii.

(*x*) Jonah ch. i.

(*y*) Isa. xxi. 3. Jerem. xx. 9. Dan. x. 8. Amos. iii. 8.

(*z*) Numb. xxiv. 4, 16. Ezek. iii. 14. Habakkuk iii. 16. R. Albo, Lib. III. c. x. Smith's Disc.

(*a*) Chrysost. Homil. xxix. in 1 Cor. Hieron. Pref. in Nahum. and Proleg. in Habac. Lucan. Lib. V. Schol. in Plutum, Aristoph. Eccl. Lib. VI. Plato in Timæum. Jamb. de Myst. sect. 3. c. ix.

(*b*) Hammond on Luke i. 67. Numb. xi. 25. The Chaldee Paraphrast translates מְבַרְכִּים, "praising God." 1 Chron. xxv. 1.

(*c*) 1 Sam. x. 5—10. xix. 20—24. Smith's Disc. on Prophecy. And Lowth's Prælect. Poet. 18. p. 225.

in those schools of which the institution is attributed to Samuel (d), were principally employed in this spiritual service, and thus by being exercised in habits of piety, and duly attuned and sanctified for the reception of the divine spirit, they seem to have been often favoured and enlightened by its suggestions. The more remarkable prophecies, however, which referred to distant periods, which received their accomplishment in after ages, and still continue to excite our admiration, were delivered by persons often, indeed, selected from these schools, but evidently endued with a larger portion of the spirit, and more eminently distinguished by the marks of divine favour.

Such were the principal, if not the only modes by which God vouchsafed to reveal himself to the Prophets, always, we have seen, in a manner, consistent with the greatness of his attributes, and with the dignity of the prophetic character; and all those communications which in scripture are said to have been derived from God without any particular description (e) of the manner in which they were conveyed, must be understood to have been received by one of those channels which have been here pointed out.

The Prophets, as might be expected from the distinguished marks of divine approbation which they received, seem to have been singularly qualified for the sacred ministry. It is not meant to include in this consideration those persons of condemned or ambiguous character, who are represented in scripture as

(d) Preface to Second Book of Samuel.

(e) As when we are told, "thus saith the Lord," or, "the word of the Lord came;" which is sometimes applied to persons not endued with the prophetic character. These expressions import only, that the instruction was conveyed by the means then appointed, whether by angel, vision, prophet, or dream. Vid. Gen. xxii. 1, with Calmet. Joshua i. 1. 1 Kings iii. 11. Jer. i. 2—4. Hosea i. 1. &c. Maimon. More Nevoch, Par. II. c. xli.

compelled

compelled occasionally to give utterance to the suggestions of the sacred spirit, but confining ourselves to a contemplation of those who are declared to have been the appointed servants of God, and whose inspired writings still continue to instruct mankind, it may be affirmed, that in the long and illustrious succession from Moses to Malachi, not one appears who was not entitled to considerable reverence by the display of great and extraordinary virtues (*f*). Employed in the exalted office of teaching and reforming mankind, they appear to have been animated with a becoming and correspondent zeal. No unworthy passions, nor disingenuous motives, were permitted to interfere with their great designs. Not, indeed, that they were always directed by the guidance of the spirit to undeviating propriety of life, since it is manifest that they sometimes acted as unassisted men subject to error; but notwithstanding those failings which their own ingenuous confessions have unveiled, it appears, that in general their passions were controlled in subjection to those perfect laws which they taught, and that the strength of their convictions rendered them insensible to secular attractions. When not immediately employed in the discharge of their sacred office, they lived sequestered from the world in religious communities (*g*), or wandered “in deserts, in mountains, and in caves of the earth,” distinguished by their apparel, and by the general simplicity of their stile of

(*f*) 2 Pet. i. 21. The Hebrew doctors collect this general rule from a consideration of the characters of the Prophets, that the spirit of prophecy never rests upon any but a holy and wise man; one whose passions are allayed. Vid. R. Albo Maam. iii. c. 36. *Porta Moſis* in Pocock's Works. Abarb. Pref. in xii. Prophet. Maimon More Nevoch, Par. II c. xxxvi. Vid. also, Origen, cont. Cels. Lib. VII, p. 336. edit. Cantab. Gem. Prefac. c. vi. The rule, however, is not universally true. Vid. Numb. xxiv.

(*g*) There were schools of the Prophets at Jerusalem, Bethel, Jericho, Ramoth, and Gilgal. Vid. 2 Kings xxii. 14. 2 Kings ii. 5. 1 Sam. xix. 20. 2 Kings iv. 38.

life (*h*). They were the established oracles of their country, and consulted upon all occasions when it was necessary to collect the divine will on any civil or religious question; and we hear of no schisms or divisions while they flourished. They even condescended to inform the people of common concerns in trivial cases, in order to preclude them from all pretence or excuse for resorting to idolatrous practices, and heathen divinations; and they were always furnished with some prescribed mode of consulting God, or obtained revelations by prayer (*i*); for we are not to suppose that they were invariably empowered to prophecy by any permanent and perpetual inspiration (*k*). These illustrious personages were likewise the types, as the harbingers of that greater Prophet whom they foretold, and in the general outline of their character, as well as in particular events of their lives, they prefigured to the Jews the future teacher of mankind. Like him, also, they laboured by every exertion, to instruct and reclaim, reproving and threatening the sinful, however exalted in rank, or encircled by power, with such fearless confidence and sincerity, as often excited respect. The most intemperate princes were sometimes compelled unwillingly to hear and to obey their directions (*l*), though often so incensed by their rebuke, as to resent it by the fiercest persecutions. Then it was that the Prophets evinced the integrity of their characters, by zealously encountering oppression, hatred, and death, in the cause of religion. Then it was that they firmly supported "trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. They were

(*h*) 2 Kings i. 8. iv. 10, 38. vi. 1. Isa. xx. 2. Matt. iii. 4. Heb. xi. 38. Rev. xi. 3.

(*i*) Jerem. xxxiii. 3.

(*k*) Maimon. More Nevoch, Pars II. cap. xxxiv. & xlv. Moses, and as some say, David, were supposed to be exceptions to this remark, and to have been perpetually inspired.

(*l*) 1 Kings xii. 21—24. xiii. 2. xx. 42, 43. xxi. 27. 2 Chron. xxviii.

stoned,

stoned, they were fawn afunder, were tempted, were slain with the sword : they wandered about, destitute, afflicted, tormented (*m*) ;" evil intreated for those virtues of which the memorial should flourish to posterity, and martyred for righteousness, which when resentment should subside, it would be deemed honourable to reverence (*n*).

The manner in which the Prophets published their predictions, was either by uttering them aloud in some public place, or by affixing them on the gates of the temple (*o*), where they might be generally seen and read. Upon some important occasions, when it was necessary to rouse the fears of a disobedient people, and to recal them to repentance, the Prophets, as objects of universal attention, appear to have walked about publicly in sackcloth, and with every external mark of humiliation and sorrow. They then adopted extraordinary modes of expressing their convictions of impending wrath, and endeavoured to awaken the apprehensions of their country, by the most striking illustration of threatened punishment. Thus Jeremiah made bonds and yokes, and put them upon his neck (*p*), strongly to intimate the subjection that God would bring on the nations whom Nebuchadnezzar should subdue. Isaiah likewise walked naked, that is, without the rough garment of the Prophet (*q*), and

(*m*) Heb. xi. 36. & seq.

(*n*) Matt. xxiii. 27—29.

(*o*) Howel, Lib. VI. p. 167.

(*p*) Jerem. xxvii. 1. It is clear from the account in the next chapter, that Jeremiah put the yoke on his own neck. Vid. chap. xxviii. 10. So also, 1 Kings xxii. 11. Acts xxi. 11. But, as to send bonds and yokes may imply only figuratively, to predict captivity, it is not necessary to suppose that Jeremiah literally sent yokes and bonds to all the kings enumerated in the account, but only that he foretold their fate ; perhaps illustrating his prophecy by some significant tokens. Vid. Mede's Com. on Apocal. Part I. p. 470. Waterland's Tracts on Jerem. xxvii. 23.

(*q*) Isa. ch. xx. Harmer's Observat. vol. iv. p. 402. John xxi. 17.

barefoot (*r*), as a sign of the distress that awaited the Egyptians. So Jeremiah broke the potter's vessel (*s*); and Ezekiel publicly removed his household goods (*t*) from the city, more forcibly to represent by these actions some correspondent calamity ready to fall on nations obnoxious to God's wrath; this mode of expressing important circumstances by action, being customary and familiar to all Eastern nations.

The conduct of the Prophets upon these occasions must be considered with reflection on the importance of their ministry; and with some allowance for difference of manners in their time, and then will this mode of prophesying by actions, appear to have been not only very striking and impressive, but strictly agreeable to the design and decorum of the prophetic character. It has, however, been strenuously maintained, that many actions attributed to the Prophets, and even some of those which have been here represented as real, were not actually performed; and that many of these accounts should be considered as parables related by the Prophets, or as descriptive of transactions in vision, intended strongly to impress the imagination of the Prophets, and to inform them symbolically of those things in which they were to instruct the people (*u*). So very positive have been the sen-

(*r*) It is said in the text, three years, which means at intervals during that time. Some think that we should understand three days; a year being sometimes placed in prophetic language for a day. Others maintain, that the Hebrew text, agreeably to the Masoretic punctuation, applies the three years, not to Isaiah's walking, but to the calamity thereby foretold, and the Seventy, St. Jerom, and our old English versions, adopt this constellation. Others, lastly, consider the account as narrative of a transaction in vision, or as a parable related by Isaiah.

(*s*) Jerem. ch. xix.

(*t*) Ezek. xii. 7. compared with 2 Kings xxv. 4, 5. where the accomplishment of this typical prophet is related. Vid. *infra*, Ezek. xxxvii. 16—20.

(*u*) Where it is said, that "the hand of the Lord was upon the Prophet;" or, the word of the Lord came unto him," it is generally thought,

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timents on both sides, of those who have supported these opposite opinions, that it would be presumptuous to decide on the subject. The Prophets themselves sometimes informs us only of certain commands which they received, without explaining whether they understood them as figurative instructions to be described to the people, or whether they literally obeyed them. This appears by the account given by Ezekiel, in which he informs us, that he was directed to make a mimic portraiture of a siege, and to continue a great length of time lying on his side; and also in that, in which he declares himself to have been commanded to shave and to consume his hair (\*). The nature of these injunctions seem to import only some figurative instructions given, and obeyed in vision (y). At other times the Prophets describe not merely the precept, but the transaction, with the particulars so minutely and circumstantially detailed, that we might be led to admit a positive historical sense, did not the difficulties and inadequate advantage of an actual performance tend to demonstrate that the scene must have been fic-

thought, that a vision is described; and where the instruction of the Prophet only was designed, the transaction was probably confined to the scene of the Prophet's imagination. Vid. Gen xv. 4, 5; Jerem. i. 11, 13. xviii. 1—4. xxiv. 1—4. Ezdk. iii. 22—27. viii. xxxvii.

(\*) Ezekiel chap. iv. and v.

(y) It is not positively asserted, that these injunctions were not literally executed, but that, probably, they never were, since Ezekiel does not profess actually to have performed them; and the nature of the things seems to prove, that they were acted only in the imagination of the Prophet. But if the historical sense be received, it certainly may be vindicated from all objections. Ezekiel might have been miraculously enabled to bear the fatigue of lying so long on his side; and the objection of Maimonides to the reality of the second transaction is frivolous, for though it was unlawful for the priest to shave (Vid. Lexit. xxv. 5. Ezek. xlv. 20.) the Law might certainly be dispensed with, by God's command; and, as uncouth, it must have been more remarkable as a sign. The portraiture of the siege, as represented by the Prophet, whether it were real or visionary, was descriptive of the circumstances that occurred at the taking of Jerusalem. Compare Ezek. iv. 1—3. with Joseph. Antiq. Lib. X. c. xi.

titious. Thus, however circumstantial be the relation of Jeremiah, relative to his concealment of the girdle, it is difficult to conceive that God should command the Prophet to take two such long journeys (*a*) merely for the purpose of this typical illustration (*a*). Nor was it possible, without miracles multiplied for a purpose which might as well have been effected by a prophetic vision, that Jeremiah should make the various nations which he enumerates, drink of the cup of fury, which he professed to have received at God's hand (*b*). These transactions, if performed in vision, might be described by the prophets as signs and imitations to those whom they addressed, though, indeed, the people would not be so strongly affected thereby, as if they had really witnessed the performance of these actions. And it must be added, that where the circumstances do not absolutely authorize us to suppose that the Prophet speaks of transactions in vision, and where the action might reasonably and advantageously to the Prophet's designs be literally performed, it is more consistent with the rules that should be observed

(*x*) Jerem. xiii. "Abst," says Maimonides, in a spirit of hasty and indignant piety, "ut Deus Prophetas suos stultis vel Ebriis similes reddat." But this judicious writer appears to judge too precipitately, and contrary to the opinion of his countrymen, where he determines, that, whenever these actions are represented by way of parable, or similitude, they must be understood as visionary transactions. Vid. More Nevoch, Par. II. c. xlv. Hieron. Proœm. in Osee. Stillingsfleet's Letter to a Deist, p. 131.

(*a*) From Jerusalem to the Euphrates, was above 200 leagues. Bochart conceives, that as the initial letters of names and places is often dropped, the Hebrew word *phrath*, may stand for Ephrath, or Ephratah, which was Bethlehem, about six miles from Jerusalem, Vid. Bochart. Oper. Post. p. 956.

(*b*) Jerem. xxi. 15—29. This might be a direction to the Prophet, instructing him figuratively to predict God's anger, and the Prophet may be supposed to have obeyed it in a figurative sense.



in the interpretation of scripture, to admit a literal and positive construction (c).

It is now necessary to consider more immediately the writings of the Prophets. It is probable from the variety of style observable in these, that the Holy Spirit suggested in general, only the matter, and not the words to the Prophets (d); and this idea is confirmed, when we reflect that our Saviour and his apostles cited in general more according to the sense, than to the letter of scripture (e), and commonly from the Septuagint version, at least, when it did not differ from the Hebrew original. Moses is by some supposed to have been an exception in this particular, and to have received the very words and phrases in which the communications that he obtained are described (f). But this remark must at least be confined to the decalogue, of which the laws were graven on the tablets by God himself, and even in the recapitulation of those in Moab, Moses varies a little in the expressions, to intimate, probably, that the sense, and not the letter, is the important object of attention. Upon all occasions, however, when the Prophets were addressed by an audible voice, doubtless they recollected by divine assistance every word and expression in which the revealed instructions were conveyed. Where they collected their information from the representation of hieroglyphical circumstances in dreams and visions, they were probably left to express in their own language the things which they had beheld. And hence

(c) Wislous Miscel. vol. i. p. 94. Carpzov. Introd. Par. III. p. 50. Pocock on Hosea, ch. i. 2. Smith's Disc. on Prophecy, ch. vi. Jenkin's Reasonab. vol. ii. p. 50. Lakemacher. Obier. Philol. vol. ii. p. 70. Waterland's Tracts. Warburt. Div. Legat. Lib. IV. sect. 4.

(d) Maimon More Nevoch, Par II. cap. xxix. Origen. Epist. ad African.

(e) Abarbanel in Jer. xlix.

(f) Hurd. on Prophecy. Holden's Paraphrase on Isaiah. Lowth on Isaiah. Whitby's Preface to Com. Gem. Sanhed.

is the file of every Prophet more or less conspicuous, according to the nature and clearness of the revelation imparted to him (*g*), and likewise characterized with peculiar discriminations resulting from education, and particular intercourse and habits of life. It cannot however be denied, that sometimes the Prophets were instructed in the very expressions which they should use (*h*), and when writing under the influence of that inspiration which dictated whatever was conducive to the promotion of God's designs, they delivered both sentiments and expressions, of which they themselves understood not always the full importance and extent (*i*). Sensible of the predominating power (*k*), they communicated their divine intelligence as the spirit gave utterance, conveying prophecies of which neither they, nor their hearers, probably, perceived the full scope, nor foresaw distinctly the spiritual accomplishment, writing for the advantage of those that were to come after, and to furnish evidence in support of a future dispensation.

The great object of charity was, as has been before observed, a description of the Messiah and of his kingdom (*l*). These were gradually unfolded by successive Prophets, in predictions more and more distinct. They were at first held forth in general promises; they were afterwards described by figures, and shadowed out under types and allusive institutions, as well as clearly foretold in the full lustre of descriptive

(*g*) Zachary, Ezekiel, and Daniel's Prophecies, are sometimes obscure from the multitude of images represented to their imaginations in vision. Vid. R. Albo, cap. x.

(*h*) 1 Cor. ii. 13.

(*i*) Dan. viii. 13, 14, 26, 27. xii. 8. 1 Cor. xiii. 9—12. 1 Pet. i. 10, 11, 12.

(*k*) Jerem. xx. 9. Ezek. iii. 14.

(*l*) Matt. xxvi. 56. Luke i. 70. xviii. 31. xxiv. 44. John i. 45. Acts iii. 18, 24. x. 43. xiii. 27. xv. 15. xxviii. 23. 1 Pet. i. 10—12, Maimon. in Sanh. R. Solomon Jarchi, in Zechar. ix. Lowman on Prophecy.

prophecy.

prophecy. A complete explication of the scripture types would require more compass than can be here allowed. It may, however, be observed by way of general illustration, that the remarkable personages under the old dispensation were sometimes in the description of their characters, and in the events of their lives (*m*), the representatives of the future dispensers of evangelic blessings, as Moses and David were unquestionably types of Christ (*n*). Persons likewise were sometimes descriptive of things, as Sarah and Hagar were allegorical figures of the two covenants (*o*). And on the other hand, things were used to symbolize persons, as the brazen serpent, and the Paschal Lamb (*p*), were signs of our healing and spotless Redeemer. And so, lastly, ceremonial appointments, and legal circumstances, were pre-ordained as significant of Gospel institutions (*q*).

Hence it was that many of the descriptions of the Prophets had a twofold character, bearing often an immediate reference to present circumstances, and yet being in their nature predictive of future occurrences. What they reported of the type was often in a more signal manner applicable to the thing typified (*r*); what they spoke literally of present, was figuratively descriptive of future particulars (*s*); and was applied in a figurative sense to existing persons, was often actually characteristic of their distant arche-

(*m*) Matt. xii. 40.

(*n*) Esck. xxiv. 23. Vid. also, Matt. xi. 14. Heb. vi. 20. vii. 1—3.

(*o*) Gal. iv. 22—31. and Rom. ix. 8—13.

(*p*) John iii. 14. Comp. also, Exod. xii. 46. with John xix. 36.

(*q*) 1 Cor. x. 1—11. Heb. viii. 5. ix. x. 1 Pet. iii. 20, 21. Euseb. Præp. Evang. Lib. VIII. c. x. Lowth's Prefaces to Comm. on Prophets. Lowth's Preface to Isaiah. Vid. also, Prefaces to Exodus and Leviticus.

(*r*) Psalm xxi. 4, 5, 6. xl. 1, 7—10. Canticles. Lament. iii. 1—30. Psa. xli. 9. comp. with John xiii. 18.

(*s*) Psalms and Prophets, passim.

types (*t*). Many passages, then, in the Old Testament, which in the first aspect appear to be historical, are in fact prophetic, and they are so cited in the New Testament, not by way of ordinary accommodation, or casual coincidence, but as intentionally predictive, as having a double sense, a literal and mystical interpretation (*u*).

This mode of wrapping up religious truths in allegory was practised by all nations (*x*). It was familiar to the Jews, and agreeable to the ideas of the nature of the scriptures (*y*). It gives likewise, great interest and importance to the sacred book, in the perusal of which the diligent are daily recompensed by the discovery of more admirable contrivance, and unexpected beauties; the intimate analogy which was concerted between the Jewish and the Christian church, rendering this figurative display strikingly proper and curious.

Besides those historical passages of which the covert allusions were explained by the interpretation of the Gospel writers, who were enlightened by the spirit to unfold the mysteries of scripture, the Prophets often uttered positive predictions, which in consequence of the correspondence established between the two dispensations were descriptive of a double event, however they might be themselves ignorant of the full extent of those prophecies which they delivered. For instance, their promises of present success and deliverances, were often significant of distant benefits, and secular consolations conveyed assurances of evangelical blessings (*z*). Thus their prophecies received

(*t*) Psalm xxii. 16—18. &c.

(*u*) Comp. Hosea xi. 1. with Matt. ii. 15.

(*x*) Clem. Alex. Strom. Lib. V.

(*y*) Psalm cxix. 18. Eccles. xlviii. 20. and Mede's Disc. c. xxv. Acts viii. 34. Maimon. More Nevoch, Part II. c. xliii. R. David Kimchi on Hosea i. 4. in Bemidbar Rab. in Voisin on Pug. f. p. 154. M. B. Israel, spes Israelis, sect. 25. Philo de Vit. Contem. p. 393. Joseph. Antiq. Lib. III. cap. ix. Origen. c. Cels. Lib. II. p. 59. Chaudler's Def. sect. 5. ch. iii.

(*z*) 2 Sam. vii. 13, 14. comp. with Heb. i. 5. Penfces de Pascal, sect. 10, 14.

completion in a first and secondary view. As being in part, signs to excite confidence, they had an immediate accomplishment, but were afterwards fulfilled in a more illustrious sense (*a*), the Prophets being inspired by the suggestions of the spirit, to use expressions magnificent enough to include the substance in the description of the figure. That many of the prophecies in the Old Testament were direct, and singly and exclusively applicable to, and accomplished in our Saviour, is certain (*b*); and that some passages from the Old Testament are cited only by way of accommodation to circumstances described in the New, is, perhaps, equally true (*c*). But that this typical kind of prophecy was likewise employed is evident, as well from the interpretation of the passages above referred to, as from the application of many other parts of scripture by the sacred writers, and, indeed, from their express declarations (*d*).

It requires much attention to comprehend the full import and extent of this typical dispensation, and the chief obscurities which prevail in the sacred writings are to be attributed to the double character of pro-

(*a*) 1 Kings xiii. 2, 3. Isaiah vii. 14. and Matt. i. 23. Comp. Dan. ix. 27. and xii. 7. with 1 Macc. i. 54. and Matt. xxiv. 15. Vitringer Obser. Sac. Lib. VI. cap. xx. &c. Glasii Philo. Sac. Lib. II. Wicli Miscel. Sac. tom. i. Lib. iii. cap. iii. and Lib. II. Diff. 1, 2. Ecos. Ford. Lib. IV. c. vi.—x. Sicut Senec. in Bib. Sanct. Conu. Rep. Heb. Jenkins's Reason. Pensées de Pascal., ch. xv. n. 13. Jackson's Works, vol. ii. B. vii. sect. 2.

(*b*) Gen. xlix. 10. Psalm xlii. xlv. Isaiah lii. liii. Dan. vii. 13, 14. Micah v. 2. Zechar. ix. 9. Mal. iii. 1. Origen. cont. Cels. Lib. I. p. 39.

(*c*) Comp. Exod. xvi. 18. with 2 Cor. viii. 15. Many passages however, supposed accidentally to correspond, seem to have been de signedly prophetic. Comp. Isa. xxix. 13. with Matt. xv. 7, 8. Isa. vi. 9. with Matt. xiii. 14. Psa. lxxii. 2. with Matt. xiii. 35. Jerem. xxi. 15. with Matt. ii. 17.

(*d*) Hof. xii. 10. 1 Cor. x. 11. Heb. ch. ix. x. Gal. iii. 24. Clem. Alex. Strom. Lib. V. p. 140. Hilari. in Psa. lxxiii. n. 2, 3. August. de Doct. Christ. Lib. III. c. ix. Waterlands's Preface to Scrip. Vindic. and Lancaster's Abridg. of Daubuz.

phesy (e). To unravel this, is, however, an interesting and instructive study, though an admiration of the spiritual meaning should never lead us to disregard or undervalue the first and evident signification; for many great men have been so dazzled by their discoveries in this mode of explication, as to be hurried into wild and extravagant excess, as is evident from the writings of Origen (f), and St. Jerom (g), as also from the commentaries of St. Austin, who acknowledges (h) that he had too far indulged in the fancies of an exuberant imagination, declaring that the other parts of scripture are the best commentaries. The apostles and evangelists are, indeed, the best expounders; but where these infallible guides have led the way, we need not hesitate to follow their steps by the light of clear reason and just analogy.

It is this double character of prophecy which occasions those unexpected transitions and sudden interchange of circumstance so observable in the prophetic books. Hence different predictions are sometimes blended and mixed together (i), temporal and spiritual deliverances are foretold in one prophecy, and great

(e) Pfeiffer Hermenueut. Sac. p. 633. Chand. Def. sect. 1. Lowth's Vindic. of Old and New Test.

(f) Origen was a scholar of Clemens Alexandrinus, who derived his taste for allegory from the works of Philo the Jew. Vid. Phot. Cod. 105. Euseb. Hist. Eccles. Lib. VI. cap. xix. Hieron. Epist. ad Mag. Smallbrooke's Answer to Woolston, vol. i. p. 93.

(g) He professes, in the fervor of youthful fancy, to have spiritualized Obadiah, before he understood it, and prefers his historical explications as a work *Matura Senectutis*. Vid. Proöm. in Abdiam.

(h) August. Retract. vol. i. cap. xviii. He contended for a fourfold sense of scripture. Vid. Glassii Philol. II. p. 255. et seq. Vitrings Observ. Sac. Bib. VI. c. xx.

(i) As those which refer to the first and second restoration of the Jews, and to the first and second coming of Christ; the Prophets taking occasion from the description of near, to launch out into that of distant circumstances, as did our Saviour in his famous Prophecy. Vid. Matt. xxiv. Vid. Preface to Isaiah.

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and smaller events are combined in one point of view. Hence likewise one chain of connected design runs through the whole scheme of prophecy, and a continuation of events successfully fulfilling, and successively branching out into new predictions, continued to confirm the faith, and to keep alive the expectations of the Jews. Hence was it the character of the prophetic spirit to be rapid in its descriptions, and regardless of the order of history, to pass with quick and unexpected celerity from subject to subject, and from period to period. "And we must allow," says Lord Bacon (*k*), "for that latitude that is agreeable and familiar to prophecy, which is of the nature of its author, with whom a thousand years are but as one day." The whole of the great scheme must have been at once present to the divine mind, but God described its parts in detail to mankind, in such measures, and in such proportions, that the connection of every link was obvious, and its relations apparent in every point of view, till the harmony and entire consistency of the plan were displayed to those who witnessed its perfections in the advent of Christ.

It may be farther observed of prophecy as it appears in the sacred writings, that it was "a light shining in a dark place (*l*)"; that it was not generally designed to be so clear as to excite an expectation of particular events, or a design of counteracting foreseen calamities (*m*), but that it was intended in the accomplishment of its predictions to demonstrate the wisdom and power of God (*n*). It was sufficiently exact

(*k*) Bacon de Augm. Scient. Lib. II.

(*l*) 2 Peter i. 19.

(*m*) Had the Jews certainly known Christ to have been the predicted Messiah, they would not have crucified the Lord of life. Vid. Acts xiii. 27. iii. 17.

(*n*) Sir Isaac Newton on Dan. p. 251. Hurd on Prophecy, Sermon ii. John xiii. 19. xvi. 4. Lowth's Vindication of the Divine Authority of the Old and New Test. p. 171. The prophecies relative to the Messiah must have appeared very obscure and irreconcilable with each

exact in its descriptions to authenticate its pretensions to divine authority, and to produce when it came to pass, an acknowledgment of its unerring certainty. Had it been more clear, it must have controlled the freedom of human actions, or have appeared to have produced its own accomplishment, furnishing sinners with a plea of necessity (o). Had the period likewise of the Messiah's advent been at first distinctly and precisely revealed, the Jews would have disregarded so distant an hope. Sometimes, however, when occasion required, the predictions of the Prophets were positive, and exactly descriptive (p), and occasionally delivered with an accurate and definite description of names and times (q). And though the character and kingdom of Christ were at first held out in general and indeterminate promises, yet so emphatic were the assurances as the time approached, and so peremptory the limitation of its period; so forcible and particular were the prophecies concerning the Messiah, when collected and centered in one point of view, that about the æra of our Saviour's birth, a very general persuasion of the instant appearance of some great and extraordinary personage prevailed, not only in Judæa, but also in other countries, as is evident from the accounts of various writers (r) sacred and profane (s).

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each other before the appearance of Christ, as they referred both to his human and divine character, to his earthly sufferings and future exaltation.

(o) Lowth's Vindicat. p. 77.

(p) Numb. xxiv. 17. Isa. ix. 6. Zechar. ix. 9. xi. 12, 13. Dan. ii. 38—45. Mal. i. i. iii. 1.

(q) Gen. xv. 13. Numb. xiv. 33. Jerem xxv. 11, 12. Dan. ix. 24, 25. Micah v. 2.

(r) New Test. passim. Vid. also, 1 Macc. iv. 46. xiv. 41. and Preface to the Historical Books, p. 134. note o.

(s) Cicero de Divin. Lib. II. Tacit. Histor. Lib. V. Sueton. Vespas. c. iv. Virgil's Eclog. iv. Æneid. VI. l. 791. et seq. Justin. in Octav. c. xciv. Vossius de Sibyl. Orac. c. iv. Cudworth's Intell. Syst. B. I. c. iv. Boyle's Lect. vol. ii. c. 516. Nechumias, a Jewish Rabbi, is said to have affirmed, about 50 years before the birth of Christ,



It has been very erroneously imagined, that the Prophets and inspired writers of the Old Testament took but little pains to instruct the Israelites in the doctrine of a future state; and that in their exhortations and threats, they confined themselves chiefly to motives of temporal reward and punishment. And it has been as strangely asserted, that though the Jews thought with the rest of mankind, that the soul survived the body, yet that they simply concluded that it returned to him who gave it, without any interesting speculations concerning its state of survivorship (1). But though, as it has been before observed (u), Moses as legislator, annexed only temporal sanctions to his political laws (which by no means excluded, but were indeed understood to be figurative of greater promises) (x) yet the Prophets in their addresses to the hopes and fears of their countrymen, unquestionably held out the encouragement of eternal happiness, and the terror of eternal misery. It is certain also, that the Jews, looked anxiously forward to that state of immortality which they expected to inherit, not merely from the general conviction of a future state of existence, which as an obvious truth they in common with all other nations entertained, but from the more positive and particular information that they obtained from revealed accounts; for not to mention that the general denunciation of God's wrath must have been understood to involve declarations of permanent retribution, it is manifest from numberless passages of scripture

Christ, that the appearance of the Messiah could not be delayed above 50 years, collecting his opinion, probably, from the prophecies of Daniel.

(1) Le Clerc, Warburton, &c. Vid. Div. Legat. Book V. sect. 6. p. 476.

(2) Preface to Pentateuch, p. 67.

(x) Heb. xi. 8—16, 25, 26. Hence it is, that Maimonides observes, “*Quod ad resurrectionem autem mortuorum, est ea fundamentum e fundamentis, legis Moysi, quam si quis non credat, non est ipse in Judaeorum Religione sors aut locus.*” Vid. Pocock's *Porta Moysi*, p. 60. and yet his countrymen considered his testimony as not sufficiently

scripture that the Prophets directly appealed to those convictions which the people cherished as to a future state, and that they rested on motives of future consideration; as the strongest arguments to excite obedience (γ). The Prophets did not, it is true, so expressly insist upon those motives, nor so perfectly reveal the assurance and character of a future judgment, as did our Saviour, who brought life and immortality distinctly to view (z). and whose Gospel was entirely grounded on those higher sanctions and better promises (a); but they nevertheless did apply to these cogent motives, and more forcibly so, as that covenant approached to which Immortality was annexed as a positive and declared condition (b).

sufficiently strong, as Maimonides confesses. Vid. also Levit. xviii. 5.

(γ) Job. xix. 25—29. and Preface to Job. Psa. i. 5. xvi. 11. xxxi. 19, 20. l. lviii. 11. lxxiii. 3—28. lxxxvii. 6. xcvi. 13. cxvi. 15. cxxxiii. 3. Prov. x. 2, 28. xl. 7, 8. xiv. 32. xv. 24. xxi. 16. xxxii. 18. xxiv. 12. comp. with Rom. ii. 6. and Rev. xxii. 12. Eccles. iii. 17, 21. xi. 9. xii. 7, 14. Isa. ii. 17. v. 16. xxv. 8. xxvi. 9, 19. lvii. 1, 2. lviii. 8. lxiv. 4. comp. with 1 Cor. ii. 9. Jerem. xvii. 11, 13. Ezek. xxxii. 27. Dan. vii. 10, 18. xii. 2, 3. 13. Hoſea. xiii. 14. Zephaniah. iii. 8. Zech. iii. 7. Malach. iii. 16, 18. iv. 1.

(z) Christ is said, in our translation, to have “brought life and immortality to light through the Gospel,” 2 Tim. i. 10. which by no means imports that the doctrine was before unknown, but agreeably to the sense of the original, *φωτισας ζωην και αθανασiam*, that he rendered life and immortality more clear, or diffused light on the doctrine, as the word *φωτισεν* signifies in John i. 9. 1 Cor. iv. 5. Ephes. iii. 9. and elsewhere. Vid. Robertson’s *Clavis Pentateuchi*, Præf. p. 19. note \*. Or perhaps the text means, that Christ having abolished death, opened to us a prospect of immortality, and unfolded the doctrine to the Gentile world, “which sat in darkness and in the shadow of death.” Christ likewise brought life and immortality to light by annexing them as covenanted rewards to his Gospel. Pocock conceives, that the doctrine of the resurrection was less explicitly laid down in the Law than in the Gospel, because the former was delivered to the posterity of Abraham, who entertained no doubts on the subject; whereas the Gospel was communicated to nations to whom the doctrine was not previously revealed; whence the remark of the Athenian philosophers concerning the preaching of St. Paul. Acts xvii. 18. Vid. Note Miscel. in Porta Moſis, c. vi.

(a) Heb. viii. 6.

(b) Bull’s Harmon. Apost. c. x. §. 8.

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The Jews could not have believed the translation of Enoch (*c*), and Elijah (*d*), the recompence of the Patriarch's (*e*), and of their great law-giver, who had no known sepulchre, and the accomplishment of the promises (*f*), to their own advantage, without a reliance on the enjoyment of some future state in which they should obtain the consummation of their reward; and those among them whose opinions were grounded on revelation, unquestionably built their faith on the expectation of a future life and judgment, as is evident from many parts of the Old Testament (*g*), as well as from express declarations of the evangelical writers in the New (*h*): from whatever we can collect concerning their opinions before (*i*) and after the publication

(*c*) Gen. v. 24. Heb. xi. 5.

(*d*) 2 Kings ii. 11.

(*e*) The curses denounced against Adam could not be removed from the Patriarchs, as was promised by God's covenant, unless by a restoration to the prospect of eternal life; and the Jews must have known that their forefathers were dead without having received the accomplishment of the promises. Vid. Heb. xi. 39, 40.

(*f*) The Jews must have perceived that temporal rewards were not allotted to individuals in proportion to their deserts; they must have seen the righteous oppressed, and the wicked triumphant; and therefore in the conviction of God's truth, they must have looked to the completion of his promises and threats in a future life.

(*g*) Gen. i. 27. ii. 7. xxxvii. 35. Numb. xxiii. 10. Dent. xiv. 1, 2. xxxii. 39. 1 Sam. ii. 6. xxv. 29. xxviii. 8, 15. 2 Sam. xii. 23. 2 Kings xxii. 20. Psa. xxiii. 4. The passages, which seem to favour a contrary opinion, and to import a distrust in a future state, are only opinions stated for a refutation, or strong representations of the effects of death, as to the present world. They imply that by the ordinary laws of nature, or by man's proper force, the dead should not be restored.

(*h*) Matt. xxii. 23, 29, 31, 32. Luke xvi. 31. xx. 37, 38. Joha v. 39. viii. 26. xi. 24. Acts xxiii. 8. xxiv. 14—16. Heb. xi. 40, 16, 39, 40. The Sadducees were distinguished as a sect who denied the resurrection.

(*i*) Wisd. iii. 1, 10, 18, 19. iv. 7. v. 1, 5, 15. viii. 13. Ecclesi xlix. 10. 2 Macc. vii. 9, 11, 14, 23, 29, 36. xiv. 46. The Hebrew notions concerning the Sheol (the Hades of the Septuagint) which was the supposed place of departed souls, often mentioned in the Old Testament; concerning the Rephaim, (the giants, or ghosts of dead men, spoken of in Job xxvi. 5. and elsewhere) and concerning "the gathering

lication of the Gospel, as well as from that firm confidence in a resurrection and future judgment which they now derive from the promises of Moses, and of the Prophets (*k*), and which many expect in the time of the Messiah (*h*).

The language of the Prophets is remarkable for its magnificence. Each writer is distinguished for peculiar beauties; but their style in general may be characterized as strong, animated, and impressive. Its ornaments are derived not from accumulation of epithet, or laboured harmony, but from the real grandeur of its images, and the majestic force of its expressions. It is varied with striking propriety, and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression, and of that inspired conviction, under which the Prophets wrote, and which enabled them among a people not distinguished for genius, to surpass in every variety of composition, the most admired productions of Pagan antiquity. If the imagery employed by the sacred writers appears sometimes to partake of a coarse and indelicate cast, it must be recollected, that the eastern manners and languages required the most forcible representations, and that the masculine and indignant spirit of the Prophets led them to adopt the most energetic and descriptive expressions. No style is perhaps so highly figurative as that of the Prophets. Every object of nature and of art which

thering of the righteous :” the request of Saul to the woman of Endor; and lastly, the Paradise and the Gehenna, mentioned in the New Testament, all tend to prove, that the Jews before the coming of Christ, believed the separate existence of the soul, and a future state of reward and punishment.

(*k*) Buxtorf. Synag. Jud. c. iii. Porta Moïs, p. 52. et seq. and Pocock’s notes, c. vi.

(*l*) Pocock. Notæ Miscel. in Porta Moïs, c. vi. and Mede’s Placita Doct. Hebræ, vol. ii. B. 3.

could

could furnish allusions, is explored with industry; every scene of creation, and every page of science, seems to have unfolded its rich varieties to the sacred writers, who in the spirit of eastern poetry, delight in every kind of metaphorical embellishment. Thus by way of illustration, it is obvious to remark, that earthly dignities and powers are symbolized by the celestial bodies; the effects of moral evil are shewn under the storm and convulsions of nature; the pollutions of sin are represented by external impurities; and the beneficial influence of righteousness is depicted by the serenity and confidence of peaceful life (*m*). This allegorical language being founded on ideas universally prevalent, and adhered to with invariable relation, and regular analogy, has furnished great ornament and elegance to the sacred writings. Sometimes, however, the inspired penmen drew their allusions from local and temporary sources of metaphor, from the peculiar scenery of their country, from the idolatries of heathen nations, from their own history and circumstances, from the service of their temple, and the ceremonies of their religion, from manners that have faded, and customs that have elapsed. Hence many appropriate beauties have vanished. Many descriptions, and many representations, that must have had a solemn importance among the Jews, are now considered, from a change of circumstance, in a degraded point of view. Hence, likewise, here and there a shade of obscurity (*n*). In general, however, the language of scripture, though highly sublime and beautiful, is easy and intelligible to all capacities. The divine truth which it contains is described in the most familiar manner; it assumes, as it were, the dress of mankind, and instructs us with the condescension

(*m*) Newton on Daniel. Jones's lectures on the figurative language of scripture. Vitrings in *Esaiam* xxxiv. 4. Lancaster's Abridgment of Daubuz. Mede. Hurds's 9th sermon on Prophecy.

(*n*) Budy's Introduction to the Sacred Books.

and familiarity of human converse. Not designed merely for the learned and the wise, it adopts a plain and perspicuous language, which has all the graces of simplicity, and all the beauties of unaffected eloquence. In treating of heavenly things it reveals mysteries to which the human imagination could never have soared, and discloses the attributes and conduct of God in representations analogous to our ideas without degrading them by any unworthy description (*o*). It presents the divine perfection incarnate, as it were, to our apprehensions, by the illustration of familiar images. Thus the human affections and corporeal properties which are ascribed to the Deity in scripture, are level to the notions of the vulgar, and yet are readily understood by enlightened minds to be descriptive only of some correspondent attributes that consist with the excellency of the divine nature; so that when revelation accommodates its language to our restricted intellects, it is with such faithful adherence to the real and essential properties of the Deity, and to the true character of heavenly things, that it is calculated to raise the conceptions, and not to debase the theme.

It remains to be observed, that the greatest part of the prophetic books, as well as those more especially filled poetical, was written in some kind of measure or verse (*p*), though the Jews of very early times

(*o*) "*Lex loquitur lingua filiorum hominum,*" was a Jewish remark. But it has been observed, that no senses which savour of gross corporeity, are ascribed to God, as touching or tasting; it being agreed, says Maimonides, "*Deum non compungi cum corporibus per contactum corporalem.*" Vid. Maimon. Par. I. c. xxvi. xxxiii. xlvii.

(*p*) The historical relations interspersed in these books are of course excluded from this remark. So likewise the book of Daniel, which is chiefly narrative, has nothing poetical, nor has that of Jonah, except the prayer, which is an ode. The grave and elevated prophecies of Ezekiel, (whom Bishop Lowth has characterized as an orator rather than a poet) seem to reject metrical arrangement. The odes which are in the books of Isaiah, Ezekiel, and Habakkuk, are of a distinct and peculiar species of poetry. Vid. Lowth's *Prælect.* 25, 26, 27, 28.

appear

appear to have been insensible of the existence of any numerical arrangement in them (*g*). As the Hebrew has been a dead language for near 2000 years, and as it is destitute of vowels, we can have no power of ascertaining the pronunciation, or even the number of its syllables. The quantity and rhythm of its verse must therefore have entirely perished, and there can be no mode of discovering the rules by which they were governed (*r*). That the Hebrew poetry in general, however, was controlled to some kind of measure, is evident, not only from the peculiar selection of unusual expressions and phrases, but also from the artificial arrangement, and regular distribution of many sentences, which run in parallel divisions, and correspond as it were, in equal periods; but whether this measure resulted from the observance of certain definite numerical feet, or was regulated by the ear and the harmony of lines of similar cadence, is uncertain (*s*). The sententious modulation, however, which in consequence obtained was so strong, as to be transfused, and to predominate in our translation. It is observable, also, that the measure is often varied, and even sometimes in the same poem, but with a

(*g*) Most of the prophecies in the historical books are unquestionably written in some kind of measure, as those of Noah, Jacob, and Balaam, and the divine hymn of Moses in the thirty-second chapter of Deuteronomy, all of which furnish very beautiful specimens of metrical poetry.

(*r*) The measure of the modern Jews is very different from that of the sacred writings, and was probably borrowed from the Arabians.

(*s*) Lowth's *Prælect.* 3, and 19. et *metrice Hærianæ Confut.* The learned deny that correspondence and similitude between the Hebrew and the Grecian measures which St. Jerom, on the authority of Josephus and Origen, maintained to exist. *Vid. Prælect.* 18. *Bedford's Temple Musick*, ch. vi. *Calmet*, &c. The Hebrew language hardly admitted a transposition of words sufficient for the Grecian measures; and it appears evident, that though the language abounds in similar terminations, yet that rhyme was not considered as necessary or ornamental in the Hebrew verse.

propriety which appears from the effect to be always well adapted to the subject. There is nothing inconsistent with the nature of inspiration, to suppose that its suggestions might be conveyed in numbers. The Prophets in the ordinary modes of prophesying, were accustomed to compose their hymns to the sound of some musical instrument (*t*); and there could be but little difficulty in adapting their effusion to a measure which required probably no great restrictions in a language so free and uncontrolled as the Hebrew. The Holy Spirit, likewise, while it quickened the invention of the Prophets, and fired their fancy, might enable them to observe the established stile of composition.

The Prophets undoubtedly collected their own prophecies into their present form, though the author of the lives of the Prophets, under the name of Dorotheus, affirms in a very groundless assertion, that none but David and Daniel did, conceiving that the scribes of the temple received them as they were delivered, without order, but they were indisputably composed and published by those Prophets whose names they severally bear (*u*). As their genuine productions, they were received into the Jewish cannon, and were read in the Jewish synagogues after the persecution of Antiochus Epiphanes, when the reading of the law was interdicted, and continued so to be, to the days of

(*t*) The Jews conceived that musick calmed the passions, and prepared the mind for the reception of the prophetic influence. It is probable that the Prophets on these occasions did not usually perform themselves on the musical instruments, but rather accompanied the strains of the minstrel with their voice. Vid. 1 Sam. x. 5. 2 Kings iii. 15. 1 Chron. xxv. 1. Lowth's *Prælect.* Poet. 18 et seq. It has been the practice of all nations to adapt their religious worship to musick, which the fabulous accounts of antiquity derived from heaven. Altling. *Hist. Acad. Heb.* p. 23. And Smidius de *Cantu Eccles.* V. et N. Test. Mart. Gilb. de *Cantu & Musica Sac.* R. David Kimchi in 1 Sam. x. 5.

(*u*) Isa. xxx. 8. Jerem. xxx. 2. Habakk. iii. 2, &c.



our Saviour (\*). They are with great propriety received into our churches as illustrating the grand scheme of prophecy, and as replete with the most excellent instruction of every kind. The predictions which they contain, were principally accomplished in the appearance of Christ. Some, however, which referred to the dispersion and subsequent state of the Jews, as well as to the condition of other nations, still continue under our own eyes to be fulfilled, and will gradually receive their final and consummate ratification in the restoration of the Jews, in the universal establishment of Christ's kingdom (y), and in the second advent of our Lord to "judge the world in righteousness."

(x) Acts xiii. 15. When the reading of the Law was restored after this persecution, the prophetic books furnished detached passages for a second lesson, selected with reference to the section read from the Law, and read by a different person. The prophecies were read only in the morning service, and never on the Monday or Thursday, which days were appropriated to the Law exclusively.

(y) A spiritual reign of Christ, to prevail after the final restoration of the Jews, is supposed to be foretold in scripture, and was believed so to be from the earliest ages of the christian church. Vid. Deut. xxx. 1—5. Isa. ii. 1—4. xi. 11—13. xxx. 18—21. xxxiii. 20—24. xlix. 18—26. li. 3—23. lx. lxv. 19—25. Hos. iii. 5. Joel ii. and iii. Amos ix. 11—15. Micah ii. 12. iv. 3—13. vii. 11—20. Zeph. iii. 8—20. Jerem. iii. 16—18. xvi. 15. xxiii. 3—8. xxx. 3—20 xxxi. 4—12, 35—40. xxxiii. 7—11. Ezek. xx. 40—44. xxviii. 25, 26. xxxiv. 26—29. xxxvi. xxxvii. xxxviii. & xxxix. Dan. vii. 26. 27. Zech. viii. 7, 8, &c. passim. Some of these prophecies, even if figuratively taken, are certainly too magnificent to be restricted to the effects of the first advent of Christ. Vid. Barnab. Epist. c. xv. Justin Martyr. Dialog. cum. Tryphon. Par. II. c. 307. edit. Par. Eyre's Observat. on Prophecy.



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O F T H E

BOOK OF THE PROPHET  
ISAIAH.

**I**SAIAH, who was professedly the author of this Book, and has been universally so considered, informs us, that he prophesied during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, who successively flourished between A. M. 3194 and 3305. He styles himself the son of Amoz, by whom we are not to understand the Prophet whose name is spelled Amos (*a*), and who was nearly coeval with Isaiah himself. It has been supposed that Isaiah was of the royal blood, and some have maintained that his father Amoz was the son of Joash, and brother to Uzziah, or Azariah, King of Judah (*b*). He certainly

(*a*) The Prophet's name is spelt **אִישָׁי**; that of the father of Isaiah, **אִמּוֹז**. Vid. Hieron. & Procop. in Esai. i. 1. August. de Civit.-Dei, Lib. xviii. 27. Cyril. Præf. Exposit. in Amos.

(*b*) R. Isa. Abarb. Præf. in Isaiah. Seder Olam. Zuta & in Gemmar. Codic. Megil. fol. 10. col. 21. Joseph. Antiq. Lib. X. cap. ix. 4.

was of that tribe, and of noble birth, and the Rabbins pretend that his father was a Prophet, which they collect from a general rule established among them, that the fathers of the Prophets were themselves Prophets when their names are mentioned in scripture (c).

Isaiah was the first of the four great Prophets, and is represented to have entered on the Prophetic office in the last year of Uzziah's reign, about 758 years before Christ (d). Some have supposed that he did not live beyond the fifteenth or sixteenth year of Hezekiah's reign (e), in which case he prophesied during a space of about forty-five years. But others are of opinion, that he survived Hezekiah, and that he was put to death in the reign of Manasseh. There is, indeed, a Jewish tradition, that he suffered martyrdom by command of that tyrant, in the first year of his reign, about 698 years before Christ, being sawed asunder by a wooden saw. On a supposition of the truth of this relation, we must allow that he prophesied during a space of more than sixty years (f).

Several of the fathers have, indeed, borne testimony to the tradition (g); and St. Paul is generally supposed to have referred to it in his epistle to the Hebrews (h). St. Justin the martyr affirmed, that the Jews had erased the disgraceful circumstance from

(c) Hieron. in *Esai.* xxxvii. 2. Epiphan. *de Vita & Mort. Prophet.* & Clem. Alex. *Strom.* Lib. I.

(d) He was nearly cotemporary with Holofernes, Joel, Amos, and Micah.

(e) Aben-Ezra Com. in *Isa.* i. 1. He certainly lived beyond the fourteenth year of Hezekiah's reign. Vid. 2 Kings xx. 1.

(f) Jotham reigned sixteen years, Ahaz sixteen, and Hezekiah twenty-nine.

(g) Tertul. *Lib. de Patien.* ch. xiv. Orig. in *Matt.* & in *Epist. ad Jul. African.* & Rom. in *Isaia.* Justin. cont. Tryphon. Chrysost. ad *Cyriac.* Jerom. *Lib. V. in Esai.* August. *de Civit. Lib. XVIII. cap. xxiv.*

(h) Heb. xi. 37. and Pearce on this verse.

the sacred books ; and it was not improbable, that the bold spirit of invective, and the high character by which Isaiah was distinguished, might have irritated a jealous and revengeful monarch to this act of impious barbarity ; though the opprobrium of the deed must be much aggravated, if St. Jerom be not mistaken in relating, that Manasseh had received the daughter of Isaiah in marriage (*i*). It is added, also, that Manasseh endeavoured to justify his cruelty, by pretending that he condemned the Prophet for saying, that “ he had seen the Lord sitting upon a throne (*k*) ;” contrary, as the tyrant affirmed, to what is said in Exodus, “ there is no man shall see me, and live (*l*) ;” thus hypocritically attempting to veil his malice under an appearance of piety. However this may have been, the story was certainly embellished with many fictitious circumstances, as, that the Prophet was sawed asunder in a cedar which had opened itself to receive him in his flight ; and other particulars fabricated in credulous reverence for his memory. Epiphanius and Dorotheus, who furnish us with this account, add, that he was buried near Jerusalem, under the oak Rogel, near the royal sepulchre, on the river Siloe, at the side of Mount Sion, and that he remained in his tomb to their time, contrary to what others report of his being carried away to Paneada, towards the sources of the Jordan, and from thence to Constantinople, in the thirty-fifth year of Theodosius the younger, A. D. 442.

The name of Isaiah is, as Vitringa has remarked, in some measure descriptive of his character, since it signifies, “ the salvation of Jehovah.” He has always been considered a Prophet of the highest emi-

(*i*) Hieron. in Esai. iii.

(*k*) Chap. vi. 1.

(*l*) Exod. xxxiii. 20.

nence (*m*), and looked up to as the brightest luminary of the Jewish church. He speaks of himself as enlightened by vision, and has been emphatically styled the evangelical Prophet (*n*), so copiously and clearly does he describe the Messiah, and characterize his kingdom; favoured, as it were, with an intimate view of the Gospel state, from the birth of our Saviour, "to be conceived of a virgin (*o*)," to that glorious and triumphant period, when every Gentile nation shall bring a clean offering to the Lord, and "all flesh shall come to worship" before him (*p*). The author of Ecclesiasticus, in his fine and discriminating encomium on the Prophets, says of Isaiah, that "he was great and faithful in his vision;" and that "in his time the sun went backward, and he lengthened the King's life. He saw by an excellent spirit what should come to pass at the last (*q*)."<sup>1</sup> It is certain that Isaiah, in addition to his other prophetic privileges, was invested with the power of performing miracles (*r*). Besides those that are ascribed to him in scripture, tradition relates, that he supplied the people besieged under Hezekiah with water from Siloam, while the enemy could not procure it (*s*). It is re-

(*m*) Matt. iv. 14. Rom. x. 16. xxviii. 25. Matt. viii. 17. Luke iv. 17. Acts xxviii. 25. also Vitringa's Proleg. p. 10. 2 Kings. xix. 20. xx. 1, 2. et seq. 2 Chron. xxxii. 20. St. Paul cites his work as a part of the Law. 1 Cor. xiv. 21.

(*n*) Hieron. Præf. in Esaiam, Epist. xvii. August. de Civit. Dei, lib. XVIII. c. xxix. Theod. Præf. in Esai. Holden's Paraphrase of Isaiah. St. Jerom. in his epistle to Damasus, says what was figuratively true, that the seraphim who touched Isaiah's lips with fire, conveyed to him the New Testament. Isa. vi. 6, 7.

(*o*) Chap. vii. 14.

(*p*) Chap. lxvi. 20, 23.

(*q*) Eccles. xlviii. 22, 25. Vid. also, Calmet's Præf. and Lowth's Prælect. 21.

(*r*) 2 Kings xx. 11. 2 Chron. xxxii. 31.

(*s*) Hence, as some have supposed, was the origin of the Pool of Siloam. The word שילון, Siloam, implies sent. Vid. John ix. 7. Every tradition relative to these interesting characters is worth recording.

markable,

markable, that the wife of Isaiah is styled a prophetess (1), and the Rabbins maintain, that she possessed the gift of prophecy. He himself appears to have been raised up as a striking object of veneration among the Jews, and to have regulated his whole conduct in subserviency to his sacred appointment. His sons, likewise, were for types (u), and figurative pledges of God's assurances; and their names (x) and actions were intended to awaken a religious attention in the persons whom they were commissioned to address, and to instruct. Isaiah was animated with the most lively zeal for God's honour and service. He was employed chiefly to preach repentance to Judah, though he occasionally uttered prophecies against the ten tribes, which in his time constituted the separate kingdom of Israel. In the prudent reigns of Uzziah and Jotham, the kingdom of Judah flourished, but in the time of Ahaz, Isaiah had ample subject for reproof, as idolatry was established, even in the temple, and the kingdom nearly ruined by the impiety which the King had introduced and countenanced. In the reign of Hezekiah, his endeavours to reform the people were more successful, and some piety prevailed, till the seduction of Manasseh completed the triumph of idolatry and sin.

There are many historical relations scattered through this book, which illustrate the circumstances and occasions of the prophecies. The prophetic parts are sometimes considered under five divisions. The first part, which extends from the beginning to the thirteenth chapter, contains five discourses immediately addressed to the Jews and Ephraimites, whom the Prophet addresses on various subjects, in various

(1) Chap. viii. 3.

(u) Isaiah viii. 18.

(x) Sheer Jashub signifies, "a remnant shall return." Maher-shalal-hazai, implies, "run swiftly to the spoil." Vid. ch. vii. 3. viii. 1.

tones of exhortation and reproof. The second part, which extends to the twenty-fifth chapter, contains eight discourses, in which the fate of other nations, as of the Babylonians, Philistines, Moabites, Syrians, and Egyptians, is described. The third part, which terminates with the thirty-sixth chapter, contains God's threats denounced against the disobedient Jews, and enemies of the church, interspersed with consolatory promises to encourage those who might deserve God's favour (*y*). The fourth part, which begins at the fortieth chapter, where the prophetic strain is resumed, describes in four discourses the manifestation of the Messiah, with many introductory and attendant circumstances. This division ends at the forty-ninth, chapter. The fifth part, which concludes the prophecies, describes more particularly the appearance of our Saviour, and the character of his kingdom. The historical part, which begins with the thirty-sixth, and terminates with the thirty-ninth chapter (*z*), relates the remarkable events of those times in which God employed the ministry of Isaiah.

With respect to chronological arrangement, it must be observed, that the five first chapters appear to relate to the time of Uzziah (*a*). The vision described in the sixth chapter must have happened early in the reign of Jotham. The next fifteen chapters contain

(*y*) Isaiah, as well as Nahum, Haggai, and Zechariah, were deemed consolatory Prophets. Vid. Abarb. Præf. in Isai. fol. a. col. 1 lib. I.

(*z*) The abrupt conclusion of the thirty-eighth chapter, leads us to suppose that these historical chapters relating to Hezekiah, were inserted from the Second Book of Kings, to illustrate the preceding prophecies. Comp. Isai. xxxvi—xxxix. chapters, with 2 Kings xviii. 13. xx. 20.

(*a*) Some think that they belong more properly to the reign of Ahaz. Vid. Taylor's Script. Divin. p. 328, but the description of the reign of an apostate King would, perhaps, have been more forcible. Vid. 2 Kings xvi. 3. et seq. The descriptions are not too strong for the time of Uzziah, whose individual virtues could not entirely reform the kingdom, or restore its prosperity. Vid. Hieron. Com. in Esai. vi.



the prophecies delivered under Ahaz ; and the prophecies which follow to the end of the book, were probably uttered under Hezekiah. Some writers, however, have conceived, that the chapters have been accidentally deranged ; and it is possible that the prophecies were not delivered by the Prophet exactly in the order in which they now stand. Others have attributed the dislocations, if there be any, to the men of Hezekiah, who are said to have collected them (*b*).

When Isaiah entered on the prophetic office, a darker scene of things began to arise. As idolatry predominated, and the captivity drew near, plainer declarations of God's future mercies were necessary to keep alive the expectations and confidence of the people. In treating of the captivities and deliverance of the Hebrew nation, the Prophet is often led to consider those more important captivities and deliverances, which these temporal events foreshadowed. Hence with promises of the first, he blends assurances of final restoration. From the bondage of Israel, he likewise adverts to the bondage under which the Gentile world was held by ignorance and sin ; and hence he exhibits in connected representation, deliverance from particular afflictions, and the general deliverance from sin and death. The present concern is often forgotten in the contemplation of the distant prospect. The Prophet passes with rapidity from the first to the second subject, without intimation of the change, or accurate discrimination of their respective circumstances ; as for instance, in the fifty second chapter, where the Prophet, after speaking of the recovery from the Assyrian oppression, suddenly drops the idea of the present redemption, and breaks out into a rap-

(*b*) Jacob; Brandinglerus in Alan. Typ. lib. Proph. V. T.

turous description of the Gospel salvation which it prefigured (*c*).

Among the prophecies of Isaiah which deserve to be particularly noted for their especial perspicuity and striking accomplishment, are those in which he foretold the captivities of Israel and Judah, and described the ruin and desolation of Babylon (*d*), Tyre, and other nations. He spoke of Cyrus by name, and of his conquests, above 200 years before his birth (*e*), in predictions which are supposed to have influenced that monarch to release the Jews from captivity (*f*), being probably shewn to him by Daniel. But it must be repeated, that his prophecies concerning the Messiah seem also to anticipate the Gospel history, so clearly do they foreshew the divine character of Christ (*g*), his miracles (*h*), his peculiar qualities and virtues (*i*), his rejection (*k*) and sufferings for our sins (*l*), his death (*m*), burial, and victory over death (*n*); and

(*c*) Com. Isa. lii. 7. with Rom. x. 15. Isa. xi. 10. with Rom. xv. 12. Vid. also, chap. xxxiv. xxxv. xl. xlix. Lowth on ch. lii. 13. and Abarbanel, as quoted by Vitringa, on ch. xlix. 1.

(*d*) Chap. xlii. 19—22. xiv. 22—24. xlvii. 8. and Lowth Com. & Usser. Ana. ad A. M. 3347. ch. xxiii.

(*e*) Chap. xlv. 28. xlv. 1—5. Joseph. Antiq. lib. XI. c. i. St. Jerom has remarked that Xenophon's history is a good comment on the prophecies of Isaiah. Vid. Hieron. ad Isaiam. xlv.

(*f*) Joseph. Antiq. lib. XI. c. i. Ezra i. 2.

(*g*) Chap. vii. 14. comp. with Matt. i. 18—23. and Luke i. 27—35. Chap. vi. ix. 6. xxxv. 4. xl. 5, 9, 10. xlii. 6—8. lxi. 1. comp. with Luke iv. 18. lxii. 12. lxiii. 1—4.

(*h*) Chap. xxxv. 5, 6.

(*i*) Chap. xi. 2, 3. xl. 11. xlii. 1—3.

(*k*) Chap. vi. 9—12. comp. with Mark xlii. 14. Chap. viii. 14, 15. lii. 3.

(*l*) Chap. i. 6. liii. 4—11. The Ethiopian eunuch appears to have been made a profelyte by St. Philip's explication of this chapter. Vid. Acts viii. 32. The whole of it is so minutely descriptive of Christ's passion, that a famous Rabbi, likewise, on reading it, was converted from Judaism.—Who, indeed, can resist its evidence?

(*m*) Chap. liii. 9.

(*n*) Chap. xxv. 8. liii. 10, 12.

lastly,

lastly, his final glory (*o*), and the establishment, increase (*p*), and perfection (*q*), of his kingdom, each specifically pointed out, and portrayed with the most striking and discriminating characters. It is impossible, indeed, to reflect on these, and on the whole chain of his illustrious prophecies, and not to be sensible that they furnish the most incontestible evidence in support of christianity.

The style of Isaiah has been universally admired as the most perfect model of the sublime: it is distinguished for all the magnificence, and for all the sweetness of the Hebrew language (*r*). The variety of his images, and the animated warmth of his expressions, characterise him as unequalled in point of eloquence; and if we were desirous of producing a specimen of the dignity and beauties of the scripture language, we should immediately think of having recourse to Isaiah (*s*). St. Jerom speaks of him as conversant with

(*o*) Chap. xlix. 7, 22, 23. lii. 13—15. liii. 4, 5.

(*p*) Chap. ii. 2—4. ix. 7. xlii. 4. xlvi. 13.

(*q*) Chap. ix. 2, 7. xi. 4—10. xvi. 5. xxix. 18—24. xxxii. 7. xl. 4, 5. xlix. 9—13. li. 3—6. lii. 6—10. lv. 1—3. lix. 16—21. lx. lxi. 1—5. lxx. 25.

(*r*) See particularly the triumphant ode in chap. xiv. 4—27. which is infinitely beautiful. Vid. Lowth's *Prælect.* 28.

(*s*) The superior eloquence of Isaiah appears remarkably on a comparison of the eleventh and thirty-fifth chapters of his work, with the fourth Eclogue of Virgil; in which the Poet has introduced thoughts, imagery, and diction, strikingly similar, indeed, to those employed by Isaiah, but infinitely inferior as to the effect produced. Virgil is supposed to have borrowed from the predictions of the Cuman Sibyl, that description of the Golden Age which he represents as ready to commence with the birth of some illustrious personage (as, perhaps, the expected offspring of Octavia or of Scribonia). The ideas, however, were so appropriate to the Messiah and his kingdom, that they must have been derived from a sacred source, though it is not necessary to consider them as the result of immediate inspiration. The Sibylline verses might have been inspired prophecies spread abroad in Greek verse by the Hellenistical Jews. Virgil might have collected ideas with regard to the expected Messiah, from the Jews in general, and particularly from Herod, who was about this time at Rome, and whose sons were afterwards received by *Pellus* on an embassy there. Vid. Joseph. *Antiq.* lib. XV. c. xiii. Or, lastly, the Poet, as other learned

with every part of science (*t*) ; and, indeed, the marks of a cultivated and improved mind are stamped in every page of his book ; but these are almost eclipsed by the splendor of his inspired knowledge. In the delivery of his prophecies and instructions, he utters his enraptured strains with an elevation and majesty that unhallowed lips could never have attained to (*u*). From the grand exordium in the first chapter, to the concluding description of the Gospel to “be brought forth” in wonders, and to terminate in the dispensations of eternity, from first to last, is one continued display of inspired wisdom, revealing its oracles and precepts for the instruction of mankind. The prophecies of Isaiah were modulated to a kind of rhythm, and they are evidently divided into certain metrical stanzas or lines (*x*).

The Greek version of Isaiah appears to have been made long after that of the Pentateuch ; it is a very lax and inaccurate translation, and was probably composed after the time of Antiochus Epiphanes (*y*).

Isaiah, besides this book of prophecies, wrote an account of the actions of Uzziah (*z*) ; this has perished with some other writings of the Prophets, which as probably not written by inspiration, were never admitted into the canon of scripture. Some apocryphal books have likewise been attributed to him ; among others, that so often cited by Origen and

learned persons among the Romans, might have had some knowledge of the Septuagint version of the scriptures, since they were inquisitive after all kinds of literature. Vid. Lowth's *Prælect* 21. Chandler's *Vindic.* ch. ii. sect. 3. et *Postscript*, p. 44. & Cudworth's *Intel. Syst.* c. iv. § 16.

(*t*) Hieron *Præf.* in *Esai*.

(*u*) Chap. vi. 6, 7.

(*x*) Vitringa *Proleg.* in *Esai*, p. 8. Lowth's *Preface*, and Scaliger's *Animad.* in *Chr. n. Euseb.*

(*y*) Those of Aquila, Symmachus, and Theodotion, are now lost.

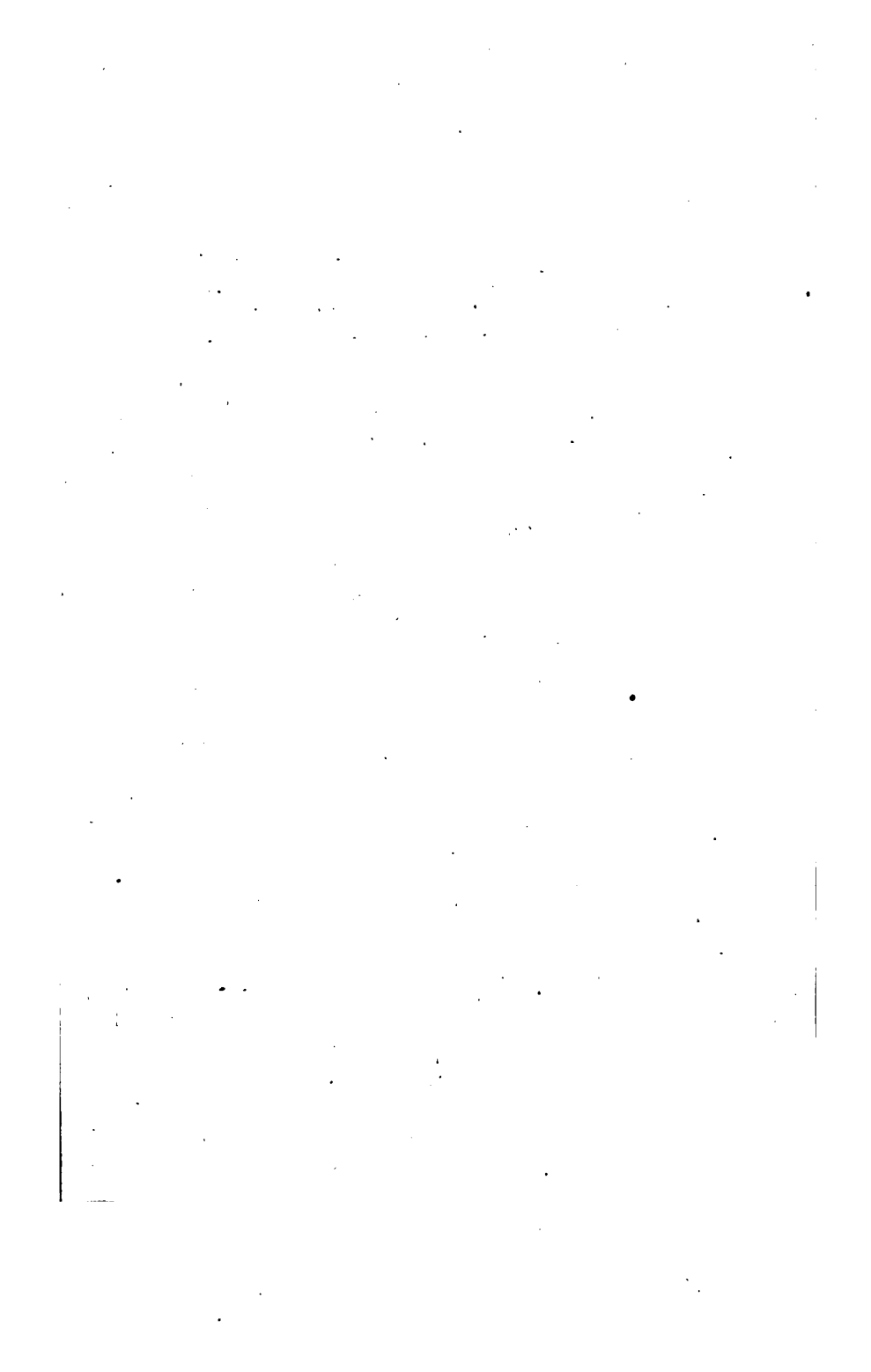
(*z*) 2 Chron. xxvi. 22.

other

other fathers, entitled, the Ascension of Isaiah (*a*); Not to mention a larger book, called the Vision of Isaiah (*b*), which is only a compilation from his works. These are probably attributed to him on as insufficient grounds as the books of Solomon and Job.

(*a*) Origen in Matt. xxiii. et Epist. ad African. Hieron. in Esaiam 64. Epiphan. Hæres 40, and 67.

(*b*) This was published at Venice. Vid. Sixt. Senens, Bib. Sac. in Isaiah.



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OF THE

BOOK OF THE PROPHET  
JEREMIAH.

**J**EREMIAH was the son of Hilkihah, probably not of that Hilkihah (*a*) who was high-priest in the reign of Josiah, but certainly of sacerdotal extraction, and a native of Anathoth, a village about three miles from Jerusalem, appointed for the priests, in that part of Judæa which was allotted for the tribe of Benjamin (*b*). He was called to the prophetic office, nearly at the same time with Zephaniah, in the thirteenth year of the reign of Josiah the son of Amon, A. M. 3376. Like St. John and St. Paul, he was even in his mother's womb ordained a Prophet to the

(*a*) 2 Kings xxii. 4. Clemens Alexand. Strom. Lib. I. p. 390. edit. Oxon. Sixt. Sepens.

(*b*) Hieron. Præf. in Prophet. Josh. xxi. 13, 18. xviii. 28.

Jews and other nations (*c*). He was not, however, expressly addressed by the word of God till about the fourteenth year of his age, when he diffidently sought to decline the appointment on account of his youth, till influenced by the divine encouragement, he obeyed, and continued to prophecy upwards of forty years, during several successive reigns of the degenerate descendants of Josiah, to whom he fearlessly revealed those marks of the divine vengeance which their fluctuating and rebellious conduct drew on themselves and their country (*d*). After the destruction of Jerusalem by the Chaldeans, he was suffered by Nebuchadnezzar to remain and lament the miseries and desolation of Judæa, from whence he sent consolatory assurances to his captive countrymen. He was afterwards, as we are by himself informed, carried with his disciple Baruch, into Egypt (*e*), by Johanan the son of Kareah, who contrary to his advice and prophetic admonitions, returned from Judæa.

Many circumstances relative to Jeremiah, are interperfed in his writings, and many more which deserve but little credit, have been recorded by the Rabbins and other writers (*f*). He appears to have been exposed to cruel and unjust persecutions from the Jews, and especially from those of his own village (*g*). During his whole life, on account of the zeal and fervor with which he censured their incorrigible sins; and he is sometimes provoked to break out into the most feeling and bitter complaints of the treatment

(*c*) Jerem. i. 6. and Hieron. in Hierem.

(*d*) Chap. xxi. 4—11. xxiv. 8—10. xxxii. 3, 4. xxxiv. 9—5. comp. with Esak. xii. 13. and Joseph. Antiq. Lib. XI. cap. x. Jer. xxxvi. 30, 31.

(*e*) Chap. xliii. 3—7. Abarbanel erroneously asserts that Jeremiah was carried into captivity with Jeconiah, or Jehoiachin, contrary to the Prophet's own account. Vid. Abarh. in Ezek.

(*f*) 2 Macc. ii. 1—7. Euseb. Præp. Evang. Lib. IX. c. xxxix. Hieron. cont. Jovinian Lib. II. Tertull. Adv. Gnost. c. viii.

(*g*) Chap. xi. 21. Luke iv. 24.

which



which he received (k). The author of Ecclesiasticus (i), alluding to his sufferings, remarks, "that they intreated him evil, who nevertheless was a Prophet sanctified in his mother's womb." According to the account of St. Jerom, he was stoned to death at Tahpanhes (k), a royal city of Egypt, about 586 years before the birth of Christ, either by his own countrymen, as is generally maintained, or by the Egyptians, to both of which people he had rendered himself obnoxious by the terrifying prophecies which he had uttered. The chronicle of Alexandria relates, that the Prophet had incensed the Egyptians by predicting that their idols should be overthrown by an earthquake when the Saviour of the earth should be born and placed in a manger. His prophecies, however, that are still extant concerning the conquests of Egypt by Nebuchadnezzar, "the servant of God," must have been sufficient to excite the fears and hatred of those against whom they were uttered. It was added to this account which Ptolemy received, that Alexander the Great, visiting the tomb of Jeremiah, and hearing what he had predicted concerning his person, ordered that the Prophet's urn should be removed to Alexandria, and built a magnificent monument to his memory (l). This was soon rendered famous; and as a reverence for the Prophet's character encircled it with imaginary influence, it became celebrated as a place

(k) Chap. xx. 7—18.

(i) Eccles. xix. 27.

(k) Jerem. xliii. 7, 9. Heb. xi. 37. Hieron. in ch. xxxiii. 9. Tahpanhes is contracted to Hanes by Isaiah, ch. xxx. 4. It is supposed by many to have been the city which was afterwards called Daphne Pelusiace. Other traditions relate, that he was thrown into a pit, and transfixed with darts. Vid. Gregent. disput. cum Herbas. Jud.

(l) Abulfar. Hist. Orient. Dynast. III. Jean Moïse Pre. Spirituel, ch. lxxvii. Raleigh's Hist. of the World, B. II. p. 555.

of miracles (*m*). Other accounts, however, relate that the Prophet returned into his own country, and travellers are still shewn a place in the neighbourhood of Jerusalem, where, as they are told, Jeremiah composed his Prophecies, and where Constantine erected a tomb to his memory.

Jeremiah who professes himself the author of these prophecies (*n*), employed Baruch as his amanuensis in committing them to writing (*o*). He appears to have made at different times collections of what he had delivered. The first seems to have been composed in the fourth year of Jehoiakim, when the prophet was expressly commanded by God to write upon a roll all the prophecies that he had uttered concerning Israel, Judah, and other nations (*p*); this he did by means of Baruch. But this roll being burnt by Jehoiakim (*q*), another was written under Jeremiah's direction, with many additional particulars (*r*). In the eleventh year of Zedekiah, the Prophet appears to have collected into one book all the prophecies that he had delivered before the taking of Jerusalem (*s*). To this probably he afterwards added such farther revelations as he had occasionally received during the government of Gedaliah, and during the residence in Egypt, the account of which terminates with the fifty-first chapter. The fifty-second chapter, which is compiled from the five last chapters of the second

(*m*) Crocodiles and serpents were supposed to be unable to live near it, and the dust of the place is now deemed a cure for the bite of the asp. Many other similar fictions were engendered by superstitious respect for the Prophet's memory.

(*n*) Chap. i. 1, 4, 6, 9. xxv. 13. xxix. 1. xxx. 2. li. 60.

(*o*) Chap. iv. 32. xiv. 1.

(*p*) Jerem. xxxvi. 2. xxv. 13.

(*q*) Chap. xxxvi. 23. The Jews instituted an annual fast in commemoration of the burning of this roll, which is still observed in December, on the 29th day of the month Cisleu. Vid. Prid. Par. I. Book I.

(*r*) Chap. xxxvi. 32.

(*s*) Chap. i. 3.

book of Kings (*t*), was probably not written by Jeremiah, as it contains in part a repetition of what the Prophet had before related in the thirty-ninth and fortieth chapters of his book, and some circumstances which, as it has been supposed, did not happen till after the death of Jeremiah : and it is evident from the intimation conveyed in the last verse (" thus far are the words of Jeremiah") that his book there terminates. The fifty-second chapter was therefore probably added by Ezra (*u*) as an exordium to the Lamentations. It is, however, a very useful appendage, as it illustrates the accomplishment of Jeremiah's prophecies relative to the captivity and the fate of Zedekiah.

The prophecies, as they are now placed, are certainly not arranged in the chronological order in which they were delivered (*x*). Whether they were originally so compiled by Jeremiah, or Ezra, or whether they have been accidentally transposed, cannot now be determined. It is generally maintained, that if we consult the dates of their publication, they should be placed thus :

In the reign of Josiah, the twelve first chapters.

In that of Jehoiakim, chapters xiii.—xx. xxi. ver. 11—14. xxii. xxiii. xxv. xxvi. xxxv. xxxvi. xlv.—xlix. 1—33. ver.

In that of Zedekiah, chap. xxi. 1—10. xxiv. xxvii.—xxxiv. xxxvii.—xxxix. xlix. ver. 34—39. l. and li.

Under the government of Gedaliah, chap. xl.—xliv.

(*t*) 2 Kings xxiv. 18—20. ch. xxv.

(*u*) Sixtus Senensis, without any just reason, attributes it to Baruch, Bib. Lib. I.

(*x*) Origen. Epist. ad African. Hieron. Præf. in Jerem. Blaney's translation of Jeremiah.

The prophecies which related to the Gentiles are contained in the forty-sixth and five following chapters, being placed at the end, as in some measure unconnected with the others. But in some copies of the Septuagint (*y*) these six chapters follow immediately after the thirteenth verse of the twenty-fifth chapter. Though the Israelites had been carried captive before Jeremiah began to prophesy, he occasionally addressed the ten tribes, as some remains of them were still left in Samaria.

The prophecies of Jeremiah, of which the circumstantial accomplishment is often specified in the Old and New Testament, are of a very distinguished and illustrious character. He foretold the Babylonish captivity, the precise time of its duration, and the return of the Jews (*z*). He described the destruction of Babylon, and the downfall of many nations (*a*), in predictions, of which the gradual and successive completion kept up the confidence of the Jews for the accomplishment of those prophecies which he delivered relative to the Messiah and his period (*b*). He foretold the miraculous conception of Christ (*c*), the virtue of his atonement, the spiritual character of his covenant, and the inward efficacy of his laws (*d*). The reputation of Jeremiah had spread among foreign nations, and his prophecies were deservedly celebrated in other countries (*e*). Many heathen writers have likewise undesignedly borne

(*y*) As in the Vatican and Alexandrian.

(*z*) Chap. xxv. 11. comp. with Dan. ix. 2. xlix. 18. Prid. Con. Ann. 518. Newton's eighth and eleventh Dissert. on Prophecies.

(*a*) Chap. xxv. 12. Vid. also, ch. ix. 26. xxv. 19—25. xlii. 10—18. xlvii. and following chapters. And Newton's Dissert. XII.

(*b*) Chap. xxxiii. 5. 6. xxx 9. xxxi 15 xxxiii. 14—18. xxxiii. 9, 26. Huet. Demon. Evan. Prep. VII. § 16.

(*c*) Chap xxxi. 22.

(*d*) Chap. xxxi. 31—36 xxxiii. 8.

(*e*) Alex. Polyhist. in Euseb. Prep. Evan. Lib. IX.

testimony to the truth and accuracy of his prophetic and historical descriptions (*f*). Jeremiah, contemplating those calamities which impended over his country, represented in the most descriptive terms, and under the most expressive images, the destruction that the invading enemy should produce. He bewailed in pathetic expostulation, the shameless adulteries which had provoked the Almighty, after long forbearance, to threaten Judah with inevitable punishment at the time that false prophets deluded the nation with the promises of "assured peace," and when the people in impious contempt of "the Lord's word," defied its accomplishment. Jeremiah intermingles with his prophecies some historical relations relative to his own conduct, and to the completion of those predictions which he had delivered.

The style of Jeremiah, though neither deficient in elegance nor sublimity, has been considered as inferior in both respects to that of Isaiah (*g*). St. Jerom (*h*) objects a certain rusticity of expression to him, but this it would not be easy to point out. His images are, perhaps, less lofty, and his expressions less dignified than those of some others of the sacred writers; but the character of his work, which breathes a tenderness of sorrow calculated to awaken and interest the milder affections, led him to reject the majestic and declamatory tone in which the prophetic censures were sometimes conveyed. The holy zeal of the prophet is, however often excited to a very vigorous eloquence in inveighing against the frontless audacity with which

(*f*) Herodotus, Xenophon, Cyropæd. Joseph. cont. Apion, Lib. 1. Compare particularly the accounts of the taking of Babylon, as described prophetically by Jeremiah in chap. li. and historically by Herodotus, Lib. 1.

(*g*) Lowth's *Prælect.* 21.

(*h*) Hieron. *Præf. and Com. in Jerem.* Censens de Repub. Hebr. Lib. III. cap. vii.

men gloried in their abominations (*i*). The first part of the book is chiefly poetical, and, indeed, near one half of the work is written in some kind of measure. The historical part, towards the middle of the work, is written with much simplicity of style. The six last chapters, which are entirely in verse, contain several predictions delivered in a high strain of sublimity. The descriptions of Jeremiah have all the vivid colourings that might be expected from a painter of contemporary scenes. The historical part has some characters of antiquity that ascertain the date of its composition. The months are reckoned by numbers, a mode which did not prevail after the captivity, when they were distinguished by Chaldaic names. There are likewise a few Chaldaic expressions, which about the time of Jeremiah must have begun to vitiate the Hebrew language.

Jeremiah has been sometimes considered as an appointed Prophet of the Gentiles (*k*). He certainly delivered many prophecies relative to foreign nations. His name implies the exaltation of the Lord; and his whole life was spent in endeavouring to promote God's glory. His reputation was so considerable, that some of the fathers (*l*) fancifully supposed that as his death is no where mentioned in scripture, he was living in the time of Christ, whom, as the Gospel informs us, some supposed to have been the Prophet (*m*). They likewise applied to him and Elias what St. John mys-

(*i*) The Prophet is very animated in his admonitions against idolatry, being willing to caution the people against the temptations which they would encounter in the captivity. It is remarkable, that the eleventh verse of the tenth chapter, which contains a pious sentiment which the Jews are directed to utter as a profession of their faith, is written in Chaldee, that they might be furnished with the very words that they should answer to those who would seduce them.

(*k*) Chap. i. 5—10.

(*l*) Victorin. in Apoc. cap. xi. 3. Plures apud. Hilar. in Matt. cap. xx.

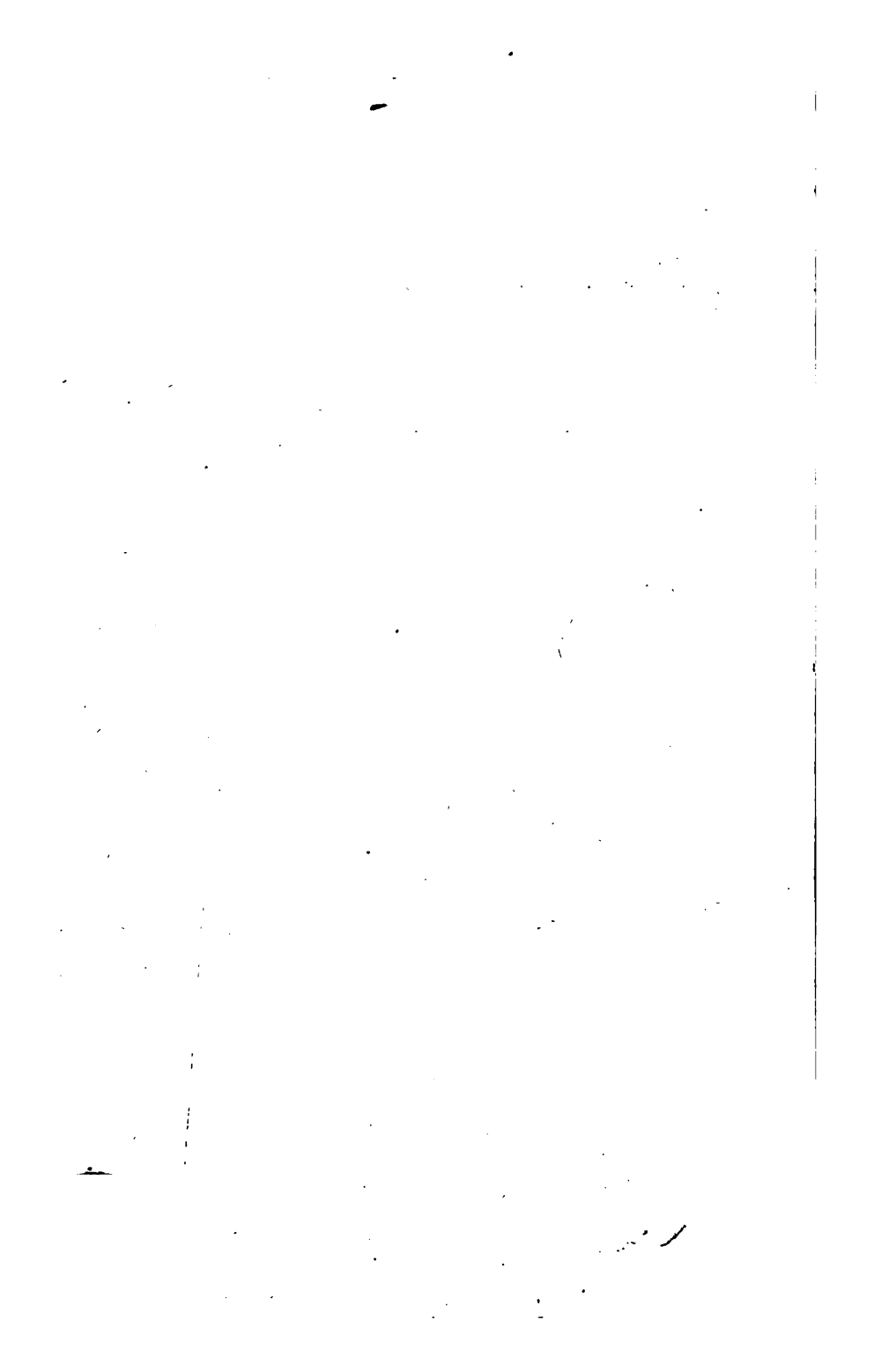
(*m*) Matth. xxvi. 14.

teriously

teriously speaks of two witnesses that should prophesy 1260 days (*n*), which superstitious fiction serve, at least, to prove the traditional reverence that was entertained for the memory of the Prophet, who long afterwards continued to be venerated in the Romish church as one of the greatest saints who had flourished under the old covenant, as having lived not only with the general strictness of a Prophet, but, as was believed, in a state of celibacy (*o*), and as having terminated his righteous ministry by martyrdom.

(*n*) Revel. i. 3.

(*o*) Chap. xvi. 2. How far the restriction here enjoined was of a typical, or temporary and local nature, is uncertain. The Chaldee Paraphrase supposes the Prophet to have had children. Vid. on Jerem. xxxvii. 12.





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OF THE

BOOK OF THE LAMENTATIONS  
OF JEREMIAH.

**T**HE Jews denominate this Book Echah (a), from the first word of the text, or sometimes they call it Kinnoth (b), which implies tears, alluding to the mournful character of the work, of which one would conceive, says Bishop Lowth, "that every letter was written with a tear, every word the sound of a broken heart (c)." The Book was composed by Jeremiah, as he informs us in the title, and as the unvaried tradition of the church declares. The style, indeed, it-

(a) Echah How.

(b) Kinnoth, *Septuagint*, Lamentations, or tears.

(c) Gregor. Nazianz. Orat. xii.

self, indicates the same hand which composed the preceding book. Upon what occasion these Lamentations were produced, cannot be positively determined. In the second Book of Chronicles (*d*), it is said, that "Jeremiah lamented for Josiah;" and Josephus (*e*), and other writers (*f*), suppose that the work which we now possess was written upon the occasion of that monarch's death, maintaining that the calamities which only three months after, attended the deposition of Jehoahaz, were so considerable as to correspond with the description of the Prophet, though they are not minutely detailed in sacred history. The generality of the commentators, are however of a different opinion, and, indeed, Jeremiah here bewails the desolation of Jerusalem, the captivity of Judah, the miseries of famine, and the cessation of all religious worship, in terms so forcible and pathetic (*g*), that they appear rather applicable to some period after the destruction of Jerusalem, when, agreeably to his own predictions, every circumstance of complicated distress overshadowed Judæa (*h*). But upon whatever occasion these Lamentations were composed, they are evidently descriptive of past events, and cannot be considered as prophetic elegies. Some Jewish writers imagined, that this was the book which Jeremiah dictated to Baruch, and which was cut and burnt by Jehoiakim (*i*). But there is no foundation for this opinion, for the book dictated to Baruch contained

(*d*) 2 Chron. xxxv. 25.

(*e*) Joseph. Antiq. Jud. Lib. X. c. vi.

(*f*) Hieron. in Lament. R. Solém. Lament. ch. iv. 10. Michaelis note in Prælect. 23. Usser. Annal. A. M. 3394. & Lam. ch. v. 7. which Michaelis considers as a complaint more just and reasonable in the time of Josiah than in that of Zedekiah.

(*g*) Chap. i. 1, 3, 6, 12, 18. ii. 2, 5, 6, 7, 16. iv. 6, 10, 22. v. 6, 18.

(*h*) Chap. xx. 4. may allude to the fate of Zedekiah.

(*i*) Jerem. xxxvi. 4—23.

many prophetic threats (*k*) against various nations of which there are no traces in this book. In the Greek, Arabic, and Vulgate versions of this book, there is a spurious argument, which is not in the Hebrew, nor in the Chaldee paraphrase, any more than in the version of St. Jerom, who followed the Hebrew. It may be thus translated: "It came to pass that after Israel had been carried away captive, and Jerusalem became desolate, the Prophet Jeremiah sat weeping, and bewailed Jerusalem with this lamentation, and bitterly weeping and mourning, said as follows." This was probably added by the Greek translators, in lieu of the fifty-second chapter of Jeremiah's prophecies, which they rejected to the preceding book (*l*). The Lamentations were certainly annexed originally to the prophecies of Jeremiah, and were admitted with them together into the Hebrew canon as one book. The modern Jews, however, place this work in their copies among other smaller tracts, such as Ruth, and Canticles, &c. at the end of the Pentateuch, having deranged the books of scripture from the order which they held in Ezra's collection.

With respect to the plan of this work, it is composed after the manner of funeral odes, though without any very artificial disposition of its subject. It appears to contain the genuine effusions of real grief, in which the author, occupied by his sorrow, attends not to exact connection between the different rhapsodies, but pours out whatever presents itself. He dwells upon the same ideas, and amplifies the same thoughts, by new expressions and figures, as is natural to a mind intent on subjects of affliction. There is, however, no wild incoherency in the contexture of the book; the transitions are easy and elegant; but it is in fact a collection of distinct sentences upon the

(*k*) Chap. xxxvi. 2.

(*l*) Huct. Prop. IV. cap. xiv.

same subject, which are properly intitled Lamentations.

The work is divided into five parts : in the first, second, and fourth chapters, the Prophet speaks in his own person, or by a very elegant and interesting personification, introduces Jerusalem as speaking (*m*). In the third chapter, a chorus of the Jews speaks as one person, like the Coryphæus of the Greeks. In the fifth, which forms a kind of epilogue to the work, the whole nation of the captive Jews is introduced in one body, as pouring out complaints and supplications to God. Each of these five parts is distributed into twenty-two periods or stanzas, in correspondence with the number of the Hebrew letters. In the three first chapters, these periods are triplets, or consist of three lines (*n*). In the four first chapters, the initial letter of each period follows the order of the alphabet ; and in the third chapter, each verse of the same stanza begins with the same letter (*o*). In the fourth chapter, all the stanzas are evidently distichs (*p*), as also in the fifth, which is not acrostick. The intention of this acrostick, or alphabetic arrangement, was to assist the memory in retaining sentences not much connected (*q*).

(*m*) In the first verse, Jerusalem is described as sitting pensive and solitary, as Judæa was afterwards represented on the coins of Vespasian and Titus. Sitting was a natural posture of sorrow, and the picture of sedentary affliction was familiar to the Jews. Vid. Job ii. 13. Psa. cxxxvii. 1. Ezek. iii. 15. Addison's Diss. on Medals.

(*n*) There is, however, in each of the two first chapters, one tetragolon, or stanza of four verses, in cap. i. 7. in cap. ii. 7.

(*o*) The third chapter has 66 verses in our translation, because each of the twenty-two periods is divided into three verses, according to the initial letters. It is remarkable, that in the second, third, and fourth chapters, the initial letter  $\beth$  is placed before *y*, contrary to the order observed in the alphabet, and in the first chapter, as well as in the acrostick Psalms.

(*p*) The stanza  $\square$ , as now read, cannot be divided into two or three verses.

(*q*) The Lamentations appear to have been sung in publick service. Vid. Lowth's Prælect. xi. and Preface to Isaiah, p. 31.

and

and the same method was adopted, and is even still used by the Syrians, Arabians, and Persians (*r*). It is remarkable also, that though the verses of the fifth chapter are short, yet those of the other chapters seem to be nearly half as long again as those which usually occur in Hebrew poetry, and the Prophet appears to have chosen this measure as more flowing, and accommodated to the effusions of sorrow, and perhaps as more agreeable to the nature of funeral dirges (*s*).

This poem affords the most elegant variety of affecting images that ever probably were collected into so small a compass (*t*). The scenes of affliction, the circumstances of distress, are painted with such beautiful combination, that we contemplate every where the most affecting picture of desolation and misery. The Prophet reiterates his complaints in the most pathetic style, and aggravates his sorrow with a boldness and force of description that correspond with the magnitude and religious importance of the calamities displayed to view. In the instructive strain of an inspired writer, he reminds his countrymen of the grievous rebellions that had provoked the Lord to "abhor his sanctuary;" confesses that it was of God's mercies that they were not utterly consumed, and points out the sources of evil in the iniquities of their false prophets and priests. He then with indignant irony threatens Edom with destruction for rejoicing over the miseries of Judæa, opens a consolatory prospect of deliverance and future protection to Zion, and concludes with an affecting address to God, to "consider the reproach" of his people, and to renew their prosperity.

(*r*) *Assemani Bibliothec. Oriental*, vol. iii. p. 63, 186, 188, 328.

(*s*) The Lamentations which occasionally occur, appear all to be composed of this long measure, which may be supposed to have been properly the elegiac measure of the Hebrews.

(*t*) *Lowth's Prælect.* 22.

It is worthy to be observed, that Jeremiah in endeavouring to promote resignation in his countrymen, represents his own deportment under afflictions, in terms which have a prophetic cast, so strikingly are they descriptive of the patience and conduct of our Saviour under his sufferings (*u*). The Prophet, indeed, in the meek endurance of unmerited persecution was an illustrious type of Christ.

Jeremiah is represented in some titles to have been the author of the 137th Psalm (*x*), as likewise to have composed the 65th (*y*) in conjunction with Ezekiel; but probably neither of them were the production of his pen. The author of the second book of Maccabees (*z*), speaks of some recorded instructions of the Prophet, which are no longer extant. In the Vatican library are some compositions of Greek, attributed to the Prophet, containing spurious letters from Baruch and Abdemelech to the Prophet, and supposititious answers from him.

(*u*) Chap. iii. 1—30.

(*x*) This is inscribed to him in some Latin copies, as it formerly was in some Greek manuscripts; but it seems to have been written by some captive at Babylon.

(*y*) The titles in the Greek and Latin copies which assign this Psalm to Jeremiah and Ezekiel, are of no authority. The Psalm was probably written by David, upon the occasion of some gracious rain after a drought, or perhaps by Haggai, or some Prophet after the return from the captivity. Vid. Calmet.

(*z*) 2 Macc. ii. 1—7.

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OF THE

BOOK OF THE PROPHET  
EZEKIEL.

**EZEKIEL**, who was the third of the great Prophets, was the son of Buzi, a descendant of Aaron, of the tribe of Levi, that is, of the sacerdotal race. He is said to have been a native of Sarera (*a*), and to have been carried away captive to Babylon with Jehoiachin, King of Judah, A. M. 3406. He settled, or was placed, with many others of his captive countrymen, on the banks of the Chebar (*b*), a river of Mesopotamia, where he was favoured with the divine revelations which are described in this book. He appears to have been mercifully raised up to animate the despondence of his cotemporaries in their sufferings and afflictions, and to assure them that they were

(*a*) Pseudo-Epiphani. in Vit. Prophet.

(*b*) Called by Ptolemy and Strabo, Chaboras, or Aboras, and by Pliny, Cobaris, lib. I. cap. xxvi. It flows into the east side of the Euphrates at Circisium, or Carchemish, almost 200 miles to the north of Babylon.

deceived in supposing, according to the representations of false prophets, that their countrymen who remained in Judæa were in happier circumstances than themselves; and with this view he describes that melancholy scene of calamities which was about to arise in Judæa; and thence he proceeds to predict the universal apostacy of the Jews, and the total destruction of their city and temple, adverting also, occasionally, to those punishments which awaited their enemies, and interspersing assurances of the fine accomplishment of God's purpose, with prophetic declarations of the final restoration of the Jews.

The name of Ezekiel (c) was happily expressive of that inspired confidence and fortitude which he displayed, as well in supporting the adverse circumstances of the captivity, as in censuring the sins and idolatrous propensities of his countrymen. He began to deliver his prophecies about eight or ten years after Daniel, in the fifth year of Jehoiachin's captivity, and as some have supposed, in the thirtieth year of his age (d).

The divine instructions were first revealed to him in a glorious vision, in which he beheld a representation, or as he himself reverently expresses it, "the appearance of the likeness of the glory of the Lord," attended by his cherubims symbolically portrayed. "The word of the Lord came expressly" unto him, and he received his commission by a voice, which was

(c) Ezekiel. *Fortitudo Dei vel Apprehensio Dei.*

(d) Ezek. i. 1. Hieron in loc. &c. Usher, Prideaux, and others, reckon the 30 years here spoken of, as well as the 40 days or years mentioned in chap. iv. 6. from the time of the covenant made by Josiah in the 18th year of his reign. Vid. 2 Kings xxiii. 3. according to which computation this thirtieth year corresponds with A. M. 3410, and the fifth year of Jehoiachin's captivity. Other chronologists, however, conceive it to be the thirtieth year of Nebuchadnezzar's reign; and others the thirtieth year from the Jubilee. Vid. Usher ad A. M. 3409. Prid. An. A. C. 594. Scaliger. *Can. Isag.* p. 28. Ezekiel usually dates his prophecies from the æra of his appointment to the prophetic office.

followed



followed by a forcible influence of the spirit, and by awful directions for his conduct (*e*). He appears to have executed his high trust with great fidelity. The author of Ecclesiasticus (*f*) says of him, that "he directed them who went right;" which may be considered as a merited encomium on the industry with which he endeavoured to instruct and guide his countrymen to righteousness. He is reported by some writers to have presided in the government of the tribes of Gad and Dan in Assyria, and among other miracles to have punished them for idolatry by a fearful destruction produced by serpents. In addition to these popular traditions it is reported, that his countrymen were so incensed by his reproaches as to put him to a cruel death (*g*). In the time of Epiphanius it was generally believed that his remains were deposited in the same sepulchre with those of Shem and Arphaxad, which was situated between the river Euphrates and that of Chaboras, in the land of Maur, and it was much resorted to (*h*), not only by the Jews, but also by the Medes and Persians, who revered the tomb of the Prophet with a superstitious devotion.

The authenticity of Ezekiel's book will admit of no question. He represents himself as the author in the beginning and other parts of it, and justly assumes the character and pretensions of a Prophet (*i*); as such he has been universally considered. A few writers, indeed, of very considerable authority, have fan-

(*e*) Chap. i. ii. and iii.

(*f*) Eccles. xl. x. 9. & Arnald.

(*g*) Hieron. i. Ezek. xii.

(*h*) Benjamin J. dela relates, that a magnificent roof was built to it by Jeconiah and 30,000 Jews, and decorated with images of Jeconiah, Ezekiel, and others; likewise, that a synagogue and library were erected there, in which was deposited a manuscript of Ezekiel's prophecies that was read on the day of expiation. The pretended tomb of Ezekiel is still shewn about fifteen leagues from Bagdad.

(*i*) Chap. i. ii. 2, 5.

ced, from the first word of the Hebrew text, which they consider as a connexive particle, that what we possess of Ezekiel is but the fragment of a larger work. But there is no shadow of foundation for this conjecture, since it was very customary to begin a discourse in that language with the particle *vau*, (*k*), which we properly translate, "Now it came to pass." It has been asserted, likewise, on Talmudical authority, that certain Rabbins deliberated concerning the rejection of this book from the canon, on account of some passages in it which they conceived to be contradictory to the principles of the Mosaic law (*l*). If they had any such intention, they were soon convinced of their mistake, and gave up the design. But the Jews, indeed, did not suffer the book, or at least the beginning of it, to be read by any who had not attained their thirtieth year (*m*), and restrictions were imposed upon commentators who might be disposed to write upon it (*n*).

St. Jerom hath remarked, certainly with great truth, that the visions of Ezekiel are sometimes very mysterious, and of difficult interpretation, and that they may be reckoned among the things in scripture which are "hard to be understood (*o*)," Ezekiel

(*k*) Jonah i. 1. and the beginning of most of the historical books of scripture, also Calmet Preface sur Ezechiel.

(*l*) Comp. Ezek. xviii. 20. with Exod. xxxiv. 7. The people whom Ezekiel addressed, presumptuously complained that they were punished for the sins of their forefathers, though, in truth, they had merited their captivity by persisting in evil. God therefore, very consistently with his former declarations, threatens by Ezekiel to make such distinction between the righteous and the wicked, that each man should be sensible of having deserved his sufferings. And he assures the people, with especial reference to eternal punishment, that, "the soul that sinned should die;" and that "the son should not bear the iniquity of the father;" that each should be responsible only for his own conduct.

(*m*) Calmet's Dict. Herbelot. Bibliot. Orient. p. 942.

(*n*) Cuzæus de Rep. Heb. 17.

(*o*) Hieron. Prol. in Ezek. and Prol. Gal.

himself,

himself, well aware of the mysterious character of those representations which he beheld in vision, and of the necessary obscurity which must attend the description of them to others, humbly represented to God that the people accused him of speaking darkly "in parables (p)." It appears to have been God's design to cheer the drooping spirits of his people, but only by communicating such encouragement as was consistent with a state of punishment, and calculated by indistinct intimations, to keep alive a watchful and submissive confidence. For this reason, perhaps, were Ezekiel's prophecies, which were revealed amidst the gloom of captivity, designedly obscure in their nature; but though mysterious in themselves, they are related by the Prophet in a plain and historical manner. He seems to have been desirous of conveying the strong impressions which he received, as accurately as they were capable of being described.

The representations which Ezekiel beheld in vision, are capable of a very interesting and instructive illustration from other parts of scripture, as may be seen in the commentaries of various writers who have undertaken to explain their allusive character, and the design of his mission. Some of these directions were given, indeed, only by way of metaphorical instruction; for when Ezekiel is commanded to "eat the roll of prophecy," we readily understand that he is enjoined only to receive, and thoroughly to digest its contents; and when he professes to have complied with the command, we perceive that he speaks only of a transaction in vision. With respect to some other relations of this nature contained in Ezekiel's book (q), whether

(p) Ezek. xx. 49.

(q) In the general preface to the Prophets, Ezekiel is supposed to have actually removed his household stuff, as thus prophesying by a sign; and this supposition seems to be authorized by the account. Vid. Ezek. xii. 7. and Waterland in Ezek. So, also, when deprived of his wife, he certainly refrained from the customary shew of grief, as a sign of the unprecedented and inexplicable sorrow under which the Jews

whether we suppose them to be descriptive of real or imaginary events, they are very reconcileable with the divine intention in the employment of the Prophet. On a supposition that they were real, we may reasonably suppose a miraculous assistance to have been afforded when necessary; and if we consider them as imaginary, they might be represented equally as emblematical forewarnings revealed to the Prophet (r).

The Book of Ezekiel is sometimes distributed by the following analysis, under different heads. After the three first chapters, in which the appointment of the Prophet is described, the wickedness and punishment of the Jews, especially of those remaining in Judæa, are represented under different parables and visions. From thence to the thirty-second chapter, the Prophet turns his attention to those nations who had unfeelingly triumphed over the Jews in their affliction, predicting that destruction of the Ammonites, Moabites, and Philistines, which Nebuchadnezzar effected; and particularly he foretels the ruin and desolation of Tyre (s) and of Sidon, the fall of Egypt (t), and the base degeneracy of its future people, in a manner so forcible, in terms so accurately and minutely descriptive of their several fates and present condition, that nothing can be more interesting than to trace the accomplishment of these prophecies in the

Jews should pine away on the destruction of their temple. Vid. chap. xxiv. 16. et seq.

(r) Chap. iv. and v.

(s) Ezek. xxvi. xxvii. and xxviii. Joseph. Antiq. lib. X. cap. xi. cont. Apion, lib. I. Newton's 11th Dissert. on Prophecy. Prid. Con. A. n. 573. Shaw's Travels, p. 330. Maundrell, p. 48, 49. Volney, vol. ii. ch. xxix.

(t) Chap. xxix. and xxx. Newton's Dissert. XII. and every history, and every account of Egypt. Herodotus particularly relates the accomplishment of those prophecies which Jeremiah and Ezekiel uttered concerning Hophra, king of Egypt. Vid. Jerem. xlv. 30. and Herod. lib. II. Hophra is called Apries by Herodotus, who, says the historian, *was destined to misfortune.*

accounts

accounts which are furnished by historians and travellers.

From the thirty-second to the fortieth chapter, Ezekiel inveighs against the hypocrisy and murmuring spirit of his captive countrymen, encouraging them to resignation by promises of deliverance (*u*), and by intimations of spiritual redemption (*x*). In the two last chapters of this division, under the promised victories to be obtained over Gog and Magog (*y*), he undoubtedly predicts the final return of the Jews from their dispersion, in the latter days, with an obscurity, however, that can be dispersed only by the event.

The nine last chapters of this book furnish the description of a very remarkable vision of a new temple and city, of a new religion and polity, under the particulars of which is shadowed out the establishment of a future universal church (*z*). Josephus says, that

Ezekiel

(*u*) Chap. xxxvi. 11. xxxvii. 12, 14, 21.

(*x*) Chap. xxxiv. 4. xxiii. et seq. xxxvii. 24. et seq.

(*y*) Rev. xx. 7. 8. Some conceive that these prophecies of Ezekiel related to the persecution of Antiochus Epiphanes. Calmet applies them to Cambyfes. Gog is, however, generally supposed to represent the Turks, who derive their origin from the Tartars, a race of the Scythians, who were the descendants of Magog, the son of Japhet. Vid. Gen. x. 2. The word Gog appears to be applied to the people, and Magog to the land. We learn from Pliny, that Scythopolis and Hieropolis were always called Magog, after they were taken by the Scythians. The other Prophets speak of some future enemy of the Jews and church under a similar description, but in what manner this magnificent prophecy is to receive its completion, time only can explain. Vid. Lowth in loc. Jerem. xxvii. and xxx. Joel iii. Micah v. Rev. xx. Mede conceives that the Gog mentioned in the Revelation of St. John, prefignify some enemies different from those foretold under these names by Ezekiel, and that St. John's prophecies apply to some unconverted heathens to appear in opposition to the church towards the conclusion of the millenium. Vid. de Gog. et Mag. Conject. Mede's Works, vol. II. B. iii.

(*z*) This obscure vision of Ezekiel is generally supposed to contain the description of a temple, corresponding in its structure and dimensions with that of Solomon. The Prophet by presenting to the captives this delineation of what had been "the desire of their eyes," reminded them of the loss which they had suffered from their unrighteousness, and

Ezekiel left two books concerning the captivity (*a*); and the author of the Synopsis attributed to Athanasius, supposes that one book has been lost, but as the nine last chapters of Ezekiel constitute in some measure a distinct work, probably Josephus might consider them as forming a second book.

It deserves to be remarked, that we are informed by Josephus, that the prophecy in which Ezekiel (*b*) foretold that "Zedekiah should not see Babylon, though he should die there," was judged by that monarch to be inconsistent with that of Jeremiah, who predicted that "Zedekiah should behold the king of Babylon, and go to Babylon (*c*)."  
But both were exactly fulfilled; for Zedekiah did see the king of Babylon at Riblah, and then being deprived of his eyes, he was carried to Babylon, and died there (*d*). From this account it appears, that Ezekiel's prophecies were transmitted to Jerusalem, as we know that Jeremiah's were sent to his countrymen in captivity (*e*); an intercourse being kept up, especially for the conveyance of prophetic instructions, for ought that might console misery, or awaken repentance; and it was probably on the ground of this communication, that the Talmudists supposed that the prophecies of Ezekiel were arranged into their present form, and

and furnished them with a model upon which the temple might again rise from its ruins, as it did, with less magnificence, indeed, in the time of Zerubbabel. Under the particulars detailed by Ezekiel, however, we often discover the œconomy of a spiritual temple, which should again be filled "with the glory of the Lord coming from the East." Vid. chap. xliiii. 1—4. Villalpandus, Capellus, and Commentators at large.

(*a*) Joseph. Antiq. lib. X. c. vi.

(*b*) Ezek. xii. 13.

(*c*) Jerem. xxxiv. 3.

(*d*) Joseph. Antiq. lib. X. cap. x. Vid. lib. XI. c. x.

(*e*) Jerem. xxix. 1. and Hieron. in Ezek. xii. 7.

placed

placed in the canon by the elders of the great synagogue (*f*).

The style of this Prophet is characterized by Bishop Lowth, as bold, vehement, and tragical (*g*); as often worked up to a kind of tremendous dignity. His book is highly parabolical, and abounds with figures and metaphorical expressions. Ezekiel may be compared to the Grecian Æschylus; he displays a rough but majestic dignity, an unpollished though noble simplicity; inferior, perhaps, in originality and elegance to others of the Prophets, but unequalled in that force and grandeur for which he is particularly celebrated. He sometimes emphatically and indignantly repeats his sentiments, fully dilates his pictures, and describes the aduorous manners of his countrymen under the strongest and most exaggerated representations that the licence of the eastern stile would admit. The middle part of the book is in some measure poetical, and contains even some perfect elegies (*h*), though his thoughts are in general too irregular and uncontroled to be chained down to rule, or fettered by language.

Some persons have conceived that Pythagoras imbibed his knowledge concerning the Mosaic Law from Ezekiel, and that the Prophet was the same person with Nazaratus (*i*), under whom Pythagoras

(*f*) Bava Bathra, c. i. and in Gemar. Isidor. Orig. lib. VI. cap. ii.

(*g*) The Ezekiel who is quoted by Clemens Alexandrinus and Eusebius as the tragic poet of the Jews, was a different person from the Prophet. Some suppose that he was one of the seventy translators under Ptolemy. His work, in which he describes the Exodus of the Jews under the conduct of Moses, is still extant. Vid. Clem. Alex. Strom. lib. I. p. 344. Euseb. Præp. Evang. lib. IX. c. 28. Fabric. Bib. Græc. lib. II. c. xix.

(*h*) Chap. xxvii. and xxviii. 12—19.

(*i*) Called Zabratius, by Porphyry in Vita Pythagor. and Zaratus; by Plutarch. Vid. Huet. Prop. IV.

is related to have studied (*k*). Pythagoras certainly did visit Babylon, and according to many calculations he was a cotemporary with the Prophet.

(*k*) Clem. Alex. Strom. Lib. I. Some conceive, that Pythagoras might have been born about nine years after Ezekiel's departure for the captivity, and that Pythagoras might have visited Babylon very young, and so have conversed with Ezekiel when the Prophet was in years.



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OF THE

BOOK OF THE PROPHET  
DANIEL,

**T**HAT Daniel collected these prophecies into their present form is evident, since in various parts of the Book he speaks of himself in the character of its author (*a*), and has been so considered in all ages of the church. Some Jewish writers, indeed, upon a mistaken notion that prophecies were never committed to writing out of the limits of Judæa, pretend that the book was composed by the men of the great synagogue, as also those of Esther, and Ezekiel (*b*). It was, however, unquestionably admitted into the Hebrew canon as the authentic production of Daniel, and it is cited as his work in the New Testament (*c*).

(*a*) Dan. viii. 1, 2, 27. ix. 2. x. 2. xii. 5, &c.

(*b*) Bava Bathra, cap. in Gemara, and Rabbins. Josephus assures us, that Daniel himself committed his prophecies to writing. Vid. Joseph. Antiq. lib. X. cap. xii.

(*c*) Matt. xxiv. 15. Mark xiii. 14.

In the time of Josephus, Daniel was esteemed as one of the greatest of the Prophets (*d*), but since the period in which the historian flourished, the Jews, in order to invalidate the evidence that results from the Prophet's writings in support of Christianity, have, on the authority of a few doctors, agreed to class him among the Hagiographi (*e*), which decision, however, does not, upon their rules, affect his pretensions to be considered as an inspired writer. The reason which among others, the Jews produce to authorize this degradation is, that Daniel lived in the Babylonish court, in a stile of magnificence inconsistent with the restrictions observed by the Prophet (*f*) ; and though the divine will was revealed to him by an angel, yet as the Prophet himself called this revelation a dream, the Jewish writers, by some unintelligible distinction, consider this as a mode of revelation inferior to any of those specified in God's address to Moses (*g*). Without staying to refute these absurd fancies, it is only necessary to observe, that the exact accomplishment of Daniel's many remarkable predictions would have sufficiently established his right to the character of a Prophet, even if he had not been expressly distinguished as such by the sacred writers (*h*), and by Christ himself, who spoke agreeably

(*d*) Joseph. lib. X. cap. xi. xii.

(*e*) Maimon. More Nevoch, Par. II. cap. iv. v. Hieron. Præf. in Dan. Theod. in cap. ult. Dan. Yet Daniel is reckoned among the Prophets in some Talmudical books. Vid. Megilla. c. ii. Jacchiades in Dan. i. 17. In the second century, Aquila and Theodotion placed him among the Prophets in their Greek translations, agreeably to his rank in the Septuagint, and Melito found him reckoned in the same class. Vid. Euseb. Hist. Eccles. lib. IV. c. xxvi. Epiphani. Hæres. 29. Nazar. note 7. De Bond & Menf. q. 4. 162. Chand. Vindic. ch. i. sect. 3.

(*f*) Grot. Præf. ad Com. in Esai. Huët. Demon. Evan. Prop. IV. cap. xiv. Kimchi. Præf. in Plalm.

(*g*) Numb. xii. 6. Maimon. More Nevoch, Par. II. c. xlv.

(*h*) Heb. xi. 33, 34. 2 Pet. i. 21.

to the opinion of the Jews, his contemporaries, in testimony to the prophetic character of Daniel (*i*).

Daniel was a descendant of the Kings of Judah (*k*). He is related to have been born at Upper Bethoron, which was in the territory of Ephraim. He was carried away captive to Babylon in the fourth year of Jehoiakim, A. M. 3398, probably in the eighteenth or twentieth year of his age (*l*), and on account of his birth, wisdom, and accomplishments (*m*), was selected to stand in the presence of Nebuchadnezzar; so that in him and his companions was fulfilled that prophecy in which Isaiah predicted to Hezekiah that "his issue should be eunuchs in the palace of the King of Babylon (*n*)."

By the signal proofs which he gave of an excellent spirit, and by the many extraordinary qualities which he possessed, Daniel conciliated the favour of the Persian monarchs; he was elevated to high rank (*o*), and

(*i*) Matt. xxiv. 15. Mark xiii. 14.

(*k*) Josh. xvi. 5. Sixtus Senensis affirms, after Epiphanius, that Daniel was born in Batheber near Jerusaf. Vid. Bib. Sac. lib. I. p. 40. but Michaelis considers this as an improbable tradition. Vid. Michael. Præf. p. 8.

(*l*) Aben-Ezra.

(*m*) Dan. i. 3, 4. Ezek. xiv. 14. xxv. 3. xxviii. 3.

(*n*) 2 Kings xx. 18. Isa. xxxix. 6, 7. The word eunuch formerly was a general title for the royal attendants. The same phrase in the original is applied to Potiphar. Vid. Gen. xxxix. 1. Vid. also, AEs. viii. 27.

(*o*) The name of Daniel implied, "the man of our desires." Others say it signified, the judgment of God, according to Michaelis, God is my judge. (Vid. Mich. Præf. in Dan. and Geirus in Daa.) The name given to him in the Babylonish court was Belteshazzar, a name which, as Nebuchadnezzar remarked in his decree, was derived from the name of his God (Bel.) Vid. Dan. iv. 8. It was usual among the Babylonians so to denominate persons after the names of their deities, as Nebuchadnezzar from Nebo, and Evil-Merodach from Merodach. Vid. Isa. xlv. 1. Jerem. i. 2. It was also customary among the eastern nations, for the Kings to distinguish their favourites by new names when they conferred on them new dignities; and the Mogul still adheres to the custom. Gen. xli. 45. Esther ii. 7. Scaliger de Edm. Temp. lib. V. and VI. Cellar. ad Curtium, lib. VI. c. 6.

entrusted

entrusted with great power. In the vicissitudes of his life, as in the virtues which he displayed, he has been thought to have resembled Joseph. Like him he lived amidst the corruption of a great court, and preserved an unshaken attachment to his religion, in a situation embarrassed with difficulties, and surrounded by temptations. He publickly professed God's service, in defiance of every danger, and predicted his fearful judgments to the very face of intemperate and powerful tyrants (*p*). It may be collected from the pensive cast of his writings, that he was of the melancholy disposition which might be expensive to characterise the servants of the true God amidst scenes of idolatry. He experienced through his whole life very signal and miraculous proofs of divine favour, and was looked up to by the Persians, as well as by his own countrymen, as an oracle of inspired wisdom (*q*), and he contributed much to spread a knowledge of God among the Gentile nations. Many writers have supposed that Zoroaster the celebrated founder or reformer of the Magian religion, was a disciple of Daniel, since Zoroaster was evidently acquainted with many revealed truths, and borrowed from the sacred writings many particulars for the improvement of his religious institutes (*r*).

Daniel appears to have attained a great age, as he prophesied during the whole period of the captivity. He probably, however, did not long survive his last vision concerning the succession of the Kings of Persia, which he beheld in the third year of Cyrus (*s*), A. M. 3470, when the Prophet must have reached his ninetieth year. As Daniel dates this vision by a Persian æra, it was apparently revealed to him in Persia; and though some have asserted that he returned

(*p*) Chap. iv. 20—28. v. 18—29.

(*q*) Dan. v. 11, Ezek. xiv. 14. xxviii. 3. Daniel was very young when Ezekiel bore this testimony to his praise.

(*r*) Wendel n. Diff. de Pythagor. Tetr.

(*s*) Chap. x. 1. x.i. 13. Michael, in Jerem. Diff. P. elim, § 21.

from the captivity with Ezra, and took upon him the government of Syria (*t*), it is probable that he was too old to avail himself of the decree of Cyrus (*u*), however he might have been accessory in obtaining it; and that agreeably to the received opinion, he died in Persia, Epiphanius and others affirm that he died at Babylon, and they say that his sepulchre was there to be seen many ages after in the royal cave (*x*). But it is more probable, according to the common tradition, that he was buried at Susa, or Shushan, where certainly he sometimes resided (*y*), and perhaps as governor of Persia, and where he was favoured with some of his last visions. Benjamin Tudela, indeed, informs us (*z*), that he was shewn the reputed tomb of Daniel at Tustar (the ancient Susa) on the Tigris, where, likewise, as we are assured by Josephus, was a magnificent edifice in the form of a tower, which was said to have been built by Daniel (*a*), and which served as a sepulchre for the Persian and Parthian

(*t*) Herbelot. Biblioth. Oriental, p. 283.

(*u*) The Daniel mentioned by Nehemiah, ch. x. 6. was a different person from the Prophet, being probably the same with Daniel, the son of Ithamar, spoken of by Ezra, ch. viii. 2. The Belesis, likewise, mentioned by Diodorus, differed from the Prophet in his person and character.

(*x*) Epiphani. S. xi. Seneca. Bib. Sac. l. b. I. p. 2. It appears, however, from other writers, that the sepulchre of the Persian Kings was near Persepolis. Vid. Diodor. Sic. Reland in Palest. lib. III. p. 635. Strabo relates, that Cyrus was buried at Persepolis, and that his monument was there seen by Alexander. Vid. Strab. l. b. XV. p. 730. His successors were perhaps buried at Susa.

(*y*) Chap. viii. 2, 27. Shushan was the capital of Elam, or Persia, properly so called. It was taken from Artaxerxes, King of Media, by Nebuchadnezzar, according to the prophecy of Jeremiah. Vid. Jerem. xlix. 34. It afterwards revolted to Cyrus. Vid. Xenoph. Cyropæd. lib. V.

(*z*) Benjam. Itiner. p. 78. et Abulfar. Hist. Orient. Dynast. 5.

(*a*) Joseph. Antiq. l. b. X. cap. xii. The present copies of Josephus, indeed, place this edifice in Ecbatana, but probably the historian originally wrote Susa; for St. Jerom., who professes to copy his account, reads Susa, which was in the Babylonish empire. Vid. Hieron. Com. in Dan. viii. 2.

**Kings.** This, in the time of the historian, retained its perfect beauty, and furnished a fine specimen of the Prophet's skill in architecture.

The Book of Daniel contains a very interesting mixture of history and prophecies; the former being introduced as far as was necessary to describe the conduct of the Prophet, and to shew the design and occasion of his predictions. The six first chapters are chiefly historical, though, indeed, the second chapter contains the prophetic interpretation of Daniel's dream concerning the kingdoms which were successively to illustrate the power of that God, who removeth and setteth up Kings, as seemeth good to him.

The four historical chapters which succeed, relate the miraculous deliverance of Daniel's companions from the furnace (*b*) the remarkable punishment of Nebuchadnezzar's arrogance (*c*); the impiety and portended fate of Belshazzar (*d*); and the divine interposition

(*b*) In this miracle was literally accomplished a prophetic assurance of Isaiah. Vid. xliii. 2.

(*c*) It has been usually supposed, that the punishment inflicted on Nebuchadnezzar was that species of madness which is called Lycanthropy. This disorder operates so strongly on those affected by it as to make them fancy themselves wolves, and run howling and tearing every thing in extravagant imitation of those animals. Vid. Sennertii Institut. Medic. 2. "Par. III. § 7. and 2" c. iv. Aetius, lib. VI. c. 2. Mercur. Var. Lect. VI. 20. Pausan. in Arcad. Ovid. Metam. lib. I. l. 232, et seq. But it should seem from the account, that the divine threats were fulfilled in a more exact and literal sense, and that Nebuchadnezzar was actually driven from society, till his affections were brutalized, and his appearance changed. Scaliger conceives, that this Metamorphosis is alluded to by Abydenus, who remarks, on the authority of the Chaldean writers, that Nebuchadnezzar, after having uttered a prophecy relative to the destruction of the Babylonish empire by Cyrus, *disappeared*. Vid. Euseb. Præp. Evan. lib. IX. c. xli. Scaliger's notes upon the ancient fragments in the appendix to his work, de Emendatione Temporum.

(*d*) The death of Belshazzar is related by Zenophon nearly in the same manner by heathen historians; as St. Jerom has shewn by many references. The eastern Kings had, however, many titles assumed on various occasions; they are therefore sometimes spoken of in this book, as in other parts of scripture, under titles different from those by which they are distinguished in profane history; and probably the sacred

terposition for the protection of Daniel in the lion's den (e). All these accounts are written with a spirit and animation highly interesting; we seem to be present at the scenes described: and the whole work is enriched with the most exalted sentiments of piety, and with the finest attestations to the praise and glory of God.

Daniel flourished during the successive reigns of several Babylonish and Median Kings, to the conquest of Babylon by Cyrus, in the beginning of whose reign he probably died. The events recorded in the sixth chapter were cotemporary with Darius the Mede; but in the seventh and eighth chapters Daniel returns to an earlier period, to relate the visions which he beheld in the three first years of Belshazzar's reign (f); and those which follow in the four last chapters were revealed to him in the reign of Darius.

The six last chapters of this book are composed of prophecies delivered at different times, all of which are, however, in some degree connected as parts of one great scheme. They extend through many ages, and furnish the most striking description of the fall of successive kingdoms, which were to be introductory to the establishment of the Messiah's reign. They characterise in descriptive terms the four great monarchies of the world to be succeeded by "that kingdom which should not be destroyed (g)." They foreshow the power and destruction of antichrist, in pre-

sacred writers choose to characterize wicked princes by those obnoxious appellations which they assumed in honour of their idols, as in the instance of Evil-Merodach and Belshazzar. "Belshazzar was probably the son of Evil-Merodach, by Nitocris, and the grandson of Nebuchadnezzar, whose son (or descendant) he is called in scripture. Vid. Bishop Hallifax's second sermon on Prophecy.

(e) Daniel's deliverance from the den of lions, as well as that of his friends from the flames, was long celebrated among the Jews. Vid. 1 Macc. ii. 59, 60. and 3 Macc. vii. 3, 4, 5.

(f) Michael. Præf. in ch. vii. Hieron. Com. in ch. vii.

(g) Dan. vii. 13, 14, 27.

dictions repeated and extended by St. John (*h*), and conclude with a distinct assurance of a general resurrection to a life of everlasting shame, or everlasting glory (*i*).

The prophecies of Daniel were in many instances so exactly accomplished, that those persons who would have otherwise been unable to resist the evidence which they furnished in support of our religion have not scrupled to affirm, that they must have been written subsequent to these occurrences which they so faithfully describe (*k*). But this groundless and unsupported assertion of Porphyry, who in the third century wrote against christianity, serves but to establish the character of Daniel as a great and enlightened Prophet; and Porphyry, by confessing and proving from the best historians, that all which is included in the eleventh chapter of Daniel relative to the Kings of the north, and of the south, of Syria and of Egypt, was truly and in every particular, acted and done in the order there related, has undesignedly contributed to the reputation of those prophecies of which he attempted to destroy the authority; for it is contrary to all historical testimony, and contrary to all probability, to suppose that the Jews would have admitted into the canon of their sacred writ, a book which contained pretended prophecies of what had already happened (*l*). And indeed

(*b*) Dan. passim, and Bishop Andrews Respon. ad Bellarm. Apol. p. 334. & Revel. The prophecies concerning the Antichrist are usually applied to the Papal power prefigured by Antiochus Epiphanes. Vid. chap. viii. 23—25. xi. 36—45.

(*i*) Dan. xii. 2, 3.

(*k*) The first chapter has by some been thought to have been written after the time of Daniel, because it speaks of the Prophet in the third person, and says that he continued to the first year of Cyrus, (that is, to his first year over the Medes and Persians, and to the third over Babylon) but these words might well proceed from Daniel, as he lived beyond that period. The conclusive verse of the sixth chapter might equally have proceeded from Daniel, speaking of himself in the third person.

(*l*) The names of the musical instruments mentioned in this book, have some resemblance to those of Grecian instruments, but as colonies



indeed it is impossible that these prophecies should have been written after the reign of Antiochus Epiphanes, since they were translated into Greek near an hundred years before the period in which he lived, and that translation was in the possession of the Egyptians, who entertained no kindness for the Jews, or their religion (*m*). Those prophecies also, which foretold the victories and dominion of Alexander (*n*), were shewn to that conqueror himself by Jaddua, the high-priest, as we learn from Josephus (*o*), and the Jews thereupon obtained an exemption from tribute every sabbatical year, and the free exercise of their laws. Many other prophecies in the book have likewise been fulfilled since the time of Porphyry (*p*).

nies of Ionians, Dorians, and Æolians, were settled in Asia, long before the time of Daniel, technical names might easily be communicated from them to the Babylonians, or rather as the East was the source of musick, and the words appear to be of eastern derivation, they were originally derived from the East to the Greeks. Vid. Marsham. Chron. Sæc. 13. and Chandler's Vindic. of Def. chap. i. sect. 2.

(*m*) St. Jerom informs us, that the Septuagint version of Daniel was rejected by the church, for that of Theodotion. Vid. Hieron. on Dan. iv. 8. The Septuagint was admitted into Origen's Hexapla, and from his time fell into discredit. Before it was in general use; the Latin version was probably made from it, and it was cited by the earliest writers. It was therefore probably made with the rest of prophetic books, which we know were all translated before the time of Euergetes II. Vid. Prol. in Eccles. Euseb. Dem. Evan. lib. VIII. p. 381. Clemens, Roman. Epist. I. § 34. Justin Martyr, Dialog. cum Trypho, edit. Oxon. p. 87, 241. Chand. Vind. ch. i. sect. 3.

(*n*) Chap. viii. §. xi. 3. Lloyd's Letter to Sherlock. Chandler's Vindic. ch. ii. sect. 1. Bayle's Dict. Art. Macedo. not. o.

(*o*) Joseph. Antiq. Lib. X. cap. xii. L. b. XI. cap. viii. Newton's Diff. vol. ii. Diff. xv. p. 36.

(*p*) Porphyry was born at Tyre, A. D. 233. St. Jerom agrees with him in applying the eleventh chapter as far as the twenty-first verse to the time of Antiochus Epiphanes. The Prophet afterwards speaks of the Romans and of the Antichrist, as he does of the latter in the eighth and twelfth chapters. Vid. Bishop Chandler's Vindic. of Def. and S. Chandler's Vindication of the Antiquity and Authority of Daniel's Prophecies.

Daniel not only predicted future events with singular precision, but likewise accurately defined the time in which they should be fulfilled, as was remarkably exemplified in that illustrious prophecy of the seventy weeks (*q*), in which he prefixed the period for "bringing in everlasting righteousness by the Messiah," as well as in some other mysterious predictions which probably mark out the time or duration of the power of Antichrist (*r*), and as some suppose, for the commencement of the millenium, or universal reign of saints, which they conceive to be foretold; for the explanation of which we must wait the event.

From the fourth verse of the second chapter, to the end of the seventh chapter of this book, Daniel wrote his history originally in the Chaldaic, or Syrian language (*s*); and, indeed, most part of the book bears marks of the Chaldaic idiom, as might well be expected from an author who had so long resided in Chaldæa. As all the historical particulars which concerned the Babylonish nation were probably recorded in the annals of that government (*t*), Daniel might possibly have extracted some passages, as, perhaps, the decree of Nebuchadnezzar (*u*), from those chronicles, and no testimony could be more honourable or with more propriety prefixed to his prophecies. As the Jews also in their dispersion had sepa-

(*q*) Chap. ix. 24—27. For computations concerning the exact accomplishment of this amazing prophecy, vid. Usser. *Aanal.* V. T. 2d. *Ann. Per.* Jul. 4260. *Prin. Conn. Ann.* A. C. 458. Lloyd's *Chron. Tables*, Num. 3, 4. Batnage's *Diss. on Seventy Weeks*. Calmet. *Dissert. sur les Sept. Sem.* Petav. *de Doct. Temp.* Lib. XII. Sec.

(*r*) Chap. vii. 25. viii. 14. xii. 7. Lowth, &c.

(*s*) These were originally the same language. Vid. 2 Kings xviii. 26. Ezra iv. 7. The language of Babylon was the pure Chaldee, the modern Syriac is the language which was used by the Christians of Comagene and other provinces bordering upon Syria, when that was the language of the country.

(*t*) Esther ii. 23. vi. 1.

(*u*) Chap. iv.

rately intermixed with the natives of Chaldaea, they all understood the language of the country, and must have received, so authentic a document of Daniel's fidelity with particular respect. The remaining chapters (\*) which were written in Hebrew, contain prophetic visions, which were revealed only to the Prophet, and related principally to the church and people of God.

The style of Daniel is clear, concise, simple, and historical, though the visions which he describes were in themselves of a figurative and emblematical character. They portrayed future circumstances to his imagination under representations strikingly symbolical of those particulars which they foreshowed; and they who advert to the ensigns and armorial devices of those nations of whom Daniel prophesies, will discover a very apposite propriety in the hieroglyphical images which the Prophet selects (y).

Daniel's name, like that of many others of the sacred writers, has been borrowed to countenance spurious books, besides the apocryphal additions in our Bibles. A book intitled the visions of Daniel (z), was condemned as spurious and impious by the decree of Gratian (a). In this book Daniel is said to have foretold how many years each Emperor should live, as well as the events of his reign, and the future

(\*) The first chapter of the book, and the three first verses of the second chapter, were written in Hebrew, as they form a kind of introduction to the book.

(y) Chap. viii. Thus the ram was the royal ensign of the Persians, and was to be seen on the pillars of Persepolis. Vid. Ammian. Marcell. Lib. XIX. S. J. Chardin's Travels. The goat also was the emblem or arms of Macedon. Vid. Justin. Hist. Lib. VIII. Mede's Works, B. III. p. 654, 712. Joseph. Archæol. Lib. X. cap. x. and Newton on Dan. ch. iv. Par. I.

(z) *Ogurus Somnialia*.

(a) Decret. Part. II. Caus. 27. Quest. 1. c. xvi. and Athan. Synop. Lib. II.

circumstances of the Saracens. Some supposititious magical writings were likewise attributed to the Prophet (*b*). But Daniel, though well versed in the Chaldean philosophy, as was Moses "learned in all the wisdom of Egypt," yet disclaimed all magical arts, and relied on the true God.

(*b*) *Jof. Alb. Fabrici. Codic. Pseudepig. V. Test. p. 1130.*

GENERAL

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## GENERAL PREFACE

TO THE

### TWELVE MINOR PROPHETS.

**T**HE writings of the twelve Minor Prophets were in the Hebrew canon comprized in one book, which was called by St. Stephen, the Book of the Prophets (*a*). By whom they were so compiled is uncertain; probably, however, they were collected together into that form by Ezra, or by some member of the Great Synagogue (*b*), but certainly above 200 years before the birth of Christ; for the author of the Book of Ecclesiasticus, who wrote about A. M. 3770, celebrates the memorial of the Twelve Prophets under

(*a*) A.G.s vii. 42.

(*b*) Abarb. Pref. in Isaiah. Bava Bathra, &c.

one general encomium, as they who had comforted God's people, and confirmed their confidence in God's promises of a Redeemer (c). The order in which the books are placed, is not the same in the Septuagint as in the Hebrew (d). According to the latter, they stand as in our translation; but in the Greek the series is altered as to the six first, to the following arrangement: Hosea, Amos, Micah, Joel, Obadiah, Jonah. This change, however, is of no consequence, since neither in the original, nor in the Septuagint, are they placed with exact regard to the time in which their sacred authors respectively flourished.

The order in which they should stand, if chronologically arranged, is by Blair, and others, supposed to be as follows: Jonah, Amos, Hosea, Micah, Nahum, Joel, Zephaniah, Habbakuk, Obadiah, Haggai, Zechariah, Malachi. And this order will be found to be generally consistent with the periods to which the Prophets will be respectively assigned in the following chapters, except in the instance of Joel, who probably flourished rather earlier than he is placed by these chronologers. The precise period of this Prophet, however, cannot be ascertained, and some disputes might be maintained concerning the priority of others also when they were nearly cotemporaries, as Amos and Hosea; and when the first prophecies of a later Prophet were delivered at the same time with, or previous to those of a Prophet who was called earlier to the sacred office. The following scheme, however, in which also the greater Prophets will be introduced, may enable the reader more accurately to comprehend the actual and relative periods in which they severally prophesied.

(c) Eccclus xlix. 10. and Arnald on the Place. Chandler's Defens. ch. i. sect. 2. p. 44. It is called the book of the twelve Prophets, by Cyprian Epist. 59.

(d) Hieron. Præf. in Lib. Reg. in 12 Proph. & in Joel.

The Prophets in their supposed Order of Time, arranged according to Blair's Tables(e), with but little Variation.

	Before Christ.	Kings of Judah,	Kings of Israel.
Jonah,	Between 856 and 784,		Jehu, and Jheashaz, according to Lloyd; but Joash and Jeroboam the Second, according to Blair.
Amos,	Between 810 and 785,	Uzziah, ch. i. 1.	Jeroboam the Second, ch. i. 1.
Hosea,	Between 810 and 725,	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	Jeroboam the Second, ch. i. 1.
Isaiah,	Between 810 and 698,	Uzziah, Jotham, Ahaz, and Hezekiah. chap. i. 1. and perhaps Manasseh.	
Joel,	Between 810 and 668; or later,	Uzziah, or possibly Manasseh.	
Micah,	Between 758 and 699,	Jotham, Ahaz, and Hezekiah, ch. i. 1.	Pekah and Hosea.
Nahum,	Between 720 and 698,	Probably towards the close of Hezekiah's reign.	
Zephaniah,	Between 640 and 609,	In the reign of Josiah, ch. i. 1.	
Jeremiah,	Between 628 and 586,	In the thirteenth year of Josiah.	
Habbakuk,	Between 622 and 598,	Probably in the reign of Jchoiakim.	
Daniel,	Between 606 and 534,	During all the captivity.	
Obadiah,	Between 588 and 583,	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	
Ezekiel,	Between 595 and 536,	During part of the Captivity.	
Haggai,	About 520 to 518,	After the return from Babylon.	
Zechariah,	From 520 to 518, or longer		
Malachi,	Between 436 and 397.		

The Twelve Minor Prophets were so called, not in respect to any supposed inferiority in their writings as to matter or style, but in reference to the brevity of their works. The shortness, indeed, of these prophecies seems to have been one reason for joining them together (*f*), by which means the volume of their contents was swelled to a greatness in some degree correspondent to their importance (*g*). Neither were they later in point of time than the greater Prophets, some having preceded Isaiah, and many of them having lived before Jeremiah, Ezekiel, and Daniel; and by the Greeks, indeed, they are placed before them. It is a traditionary account, that of these Prophets, such as do not furnish us with the date of their prophecies must be supposed to have flourished as contemporaries with, or immediately after the Prophets that precede them in the order of the books; but this is not invariably true, and is built upon an erroneous supposition, that the books are chronologically arranged in the Hebrew manuscripts.

Some of the Prophets were probably born in the territory of Israel, but most in that of Judah. They appear, however, to have been sometimes commissioned to preach reciprocally against those tribes among whom they were not born.

These twelve Prophets furnish us in scattered parts with a lively sketch of many particulars relative to the history of Judah and of Israel, as well as of other kingdoms; they describe in prophetic anticipation, but with historical exactness, the fate of Babylon, of Nineveh, of Tyre, of Sidon, and of Damascus. The three last Prophets, especially, illustrate many circumstances at a period when the historical pages of scrip-

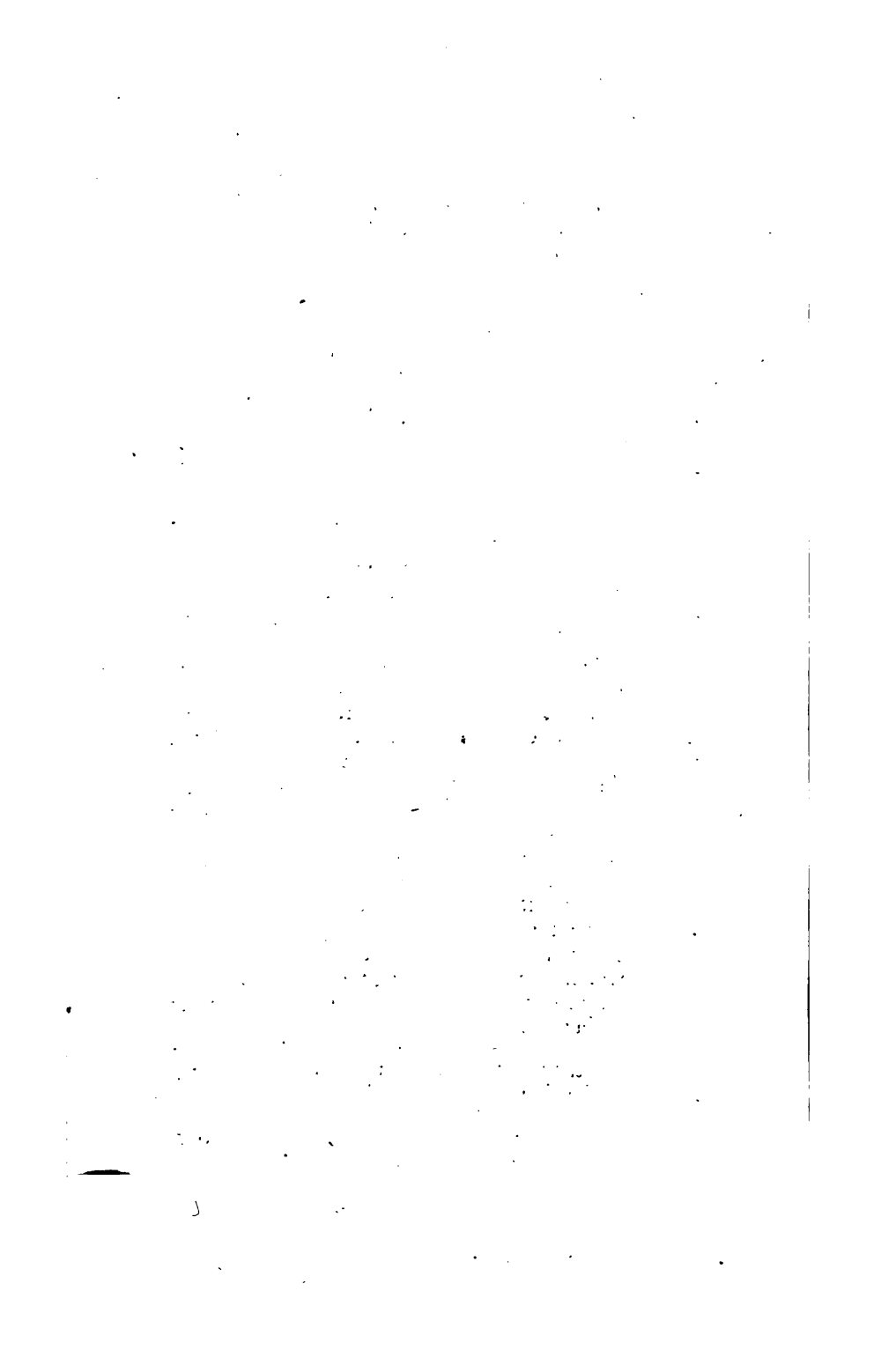
(*f*) Beth Israel relates, that Haggai, Zechariah, and Malachi, added their writings to the Minor Prophets into one volume, lest they should perish. Vid. Bava Bathra, c. i.

(*g*) Hieron. Proleg. 12. Prophet. Theodor. in Proœm. Aug. de Civit. Lib. XVIII. c. xxvii.



ture are closed, and when prophane authors are entirely wanting. They describe under the most striking representations, the advent and character of the Messiah and his kingdom, and endeavour by the most admirable instruction to excite those religious sentiments which would facilitate the reception of the Gospel. The Jewish Prophets of the most eminent rank at first flourished but as single lights, and followed each other in individual succession, for during the continuance of theocracy, and perhaps some time after, the Jews were in possession of the power of consulting God by means of the Urim and Thummim. But when the calamities of the captivity approached, during the continuance of that affliction, and amidst the melancholy scenes which the people contemplated on their return to desolate cities, and to a wasted land ; during these dark periods, the Prophets were, by God's mercies, raised up in great numbers for the consolation of his people, who were encouraged to look forward to that joyful deliverance by the Messiah which now approached. The light of inspiration was collected into one blaze previous to its suspension, and it served to keep alive the expectations of the Jews during the awful interval which prevailed between the expiration of prophecy and its grand completion in the advent of Christ. If in the writings of the late Minor Prophets, we sometimes are perplexed at seeing the light of revelation but faintly glimmering through the obscurity of their stile, we must recollect that they lived when the language of the Jews began to vitiate and decline ; that there are no cotemporary records to illustrate their prophecies ; that the brevity of their works prevents us from collating the author with himself, and that we judge of them through the imperfect medium of a translation (*h*).

(*h*) "*Hebræi bibunt Fontes, Græci Rivos, Latini Paludes,*" as Picus Mirandula observed.



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OF THE

BOOK OF THE PROPHET  
HOSEA.

**H**OSEA has been supposed to have been the most ancient of the Twelve Minor Prophets, and, indeed, by some writers he is represented as having preceded all the Prophets (*a*), since he flourished about the middle of the reign of Jeroboam the Second, the son of Joash, King of Israel, and towards the commencement of Uzziah (*b*), who began to reign over Jerusalem.

(*a*) Hieron in Osee. Basil in Isa. i. Rufin, &c. In the second verse of the first chapter, it is said, "the beginning of the word of the Lord by Hosea," which some have supposed to imply that when God began to manifest himself, he addressed Hosea; but it perhaps means only, that the first revelation to (H) Hosea was as follows.

(*b*) Chap. i. 1. Uzziah, or, as he is sometimes called, Azariah, and Ozias, ascended the throne of Judah in the twenty-seventh year of Jeroboam the Second, that is, according to some chronologists, in the twenty-seventh year of his reign, from the era of his conjunction with his father, and in the sixteenth year of his monarchy, which commenced

falem about A. M. 3194. According to some accounts of no great authority (*c*), he was of the tribe of Issachar, and of the city of Beleenor (*d*), and others represent him to have been of the tribe of Judah. He was the son of Beerī (*e*), and entered on the prophetic office sometime between the years of 3194 and 3219. He continued to prophesy about sixty years, during the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and probably to about the third year of the reign of the last; or if we reckon by the Kings of Israel, against which nation he chiefly prophesied, he may be described as having flourished during the reign of Jeroboam and his successors, to the sixth year of Hoshea, which corresponds with the third year of Hezekiah. Hosea was therefore nearly cotemporary with Isaiah, Amos, and Jonah. It is probable that he resided chiefly in Samaria, and that he was the first Prophet, of those at least whose prophecies we possess, that predicted the destruction of that country, which was effected soon after the Prophet's death by Salmaneser, King of Assyria (*f*).

Hosea undoubtedly compiled his own prophecies; and he speaks of himself in the first person in this book (*g*). Calmet, indeed, on account of some sup-

commenced A. M. 3179. As Jeroboam reigned forty-one years, Hosea must have entered on his ministry before the twenty-fifth year of Uzziah's reign, if he prophesied while Uzziah and Jeroboam were contemporaries. Vid. Comm. on 2 Kings xv. 1.

(*c*) Pseudo Epiphani. & Dorothei. de Vit. Prophet.

(*d*) Or Bethiome, not Beleenoth. Vid. Drus. in Osee, ch. i. 1.

(*e*) Not Beerah, who was taken captive by Tiglath-Pileser. Vid. 1. Chron. v. 6. whose name is, indeed, spelt differently, and who was a Prince of the Reubenites. The word Beerī implies a well, or as some say, it is derived from a word which imports teaching; whence an argument in support of the Rabbinical fancy, that Hosea was the son of a Doctor, or Prophet. Hosea's name signifies a Saviour.

(*f*) 2 Kings xviii. 10. Hieron in Osee, cap. i. & Usser ad A. M. 3197.

(*g*) Chap. iii. 1, 2, 3.

posed chronological difficulties, questions the authenticity of the first verse, which he conceives to have been a subsequent addition ; but these difficulties may be solved without having recourse to such conjectures. The book is cited by St. Matthew as unquestionably the production of a Prophet (*h*), as likewise by St. Paul (*i*), and, indeed, by Christ himself (*k*).

The prophecies of Hosea being scattered through the book without date or connection, cannot now be chronologically arranged with any certainty. They are, however, perhaps placed in the order in which they were at first uttered ; and Wells, upon some probable conjectures, supposes them to have been delivered in the following succession, reckoning by the Kings of Israel.

In the reign of Jeroboam, The three first chapters.

In the Interregnum which  
succeeded the death of  
Jeroboam, } The fourth chapter.

In the reign of Menahem,  
or in that of his son  
Pekahiah. According  
to which account none  
are assigned to the short  
intermediate reigns of  
Zachariah and Shallum, } The fifth chapter, to chap.  
vi. 3. inclusively.

In the reign of Pekah, } From chap. vi. 4. to chap.  
vii. 10. inclusively.

(*h*) Matt. ii. 15. from Hosea xi. 1. and Chand. Def. ch. xi. sect. i.

(*i*) Rom. ix. 25, 26. 1 Cor. xv. 35.

(*k*) Matt. xi. 12, 13. xii. 7.

In the reign of Hoshea,

From chap. vii. 11. to the end. Comp. chap. vii. 11. with 2 Kings xvii. 4. Wells subdivides this portion into two parts, supposing the first which terminates with the tenth chapter, to have been delivered before the King of Assyria took away the golden calf that was at Bethel, and the remainder after that event

At whatever periods the prophecies were delivered, the occasion and design of them are sufficiently clear. The author, in one continued strain of invective, declaims against the sins of Israel, exposes in the strongest terms the spiritual whoredoms of those who worshipped the vain idols erected at Bethel and Bethaven, calling on Judah to shun pollutions so offensive to Jehovah. He denounces God's vengeance against Ephraim (the representatives of the ten tribes) who should vainly call on other nations for protection. He points out the folly of the people in their pursuits, telling them, that they had "sown the wind, and should reap the whirlwind." He threatens them in many prophecies, from among which we may select, as remarkable proofs of that foreknowledge with which the Prophet was inspired, those in which he foretold the captivities, dispersion, and sufferings of Israel (*l*); the deliverance of Judah from Sennacherib, allusively figurative of salvation by Christ (*m*);

(*l*) Chap. i. 4; 5. v. 5—7. ix. 6—17. x. 5, 6, 15. xiii. 16.

(*m*) Chap. i. 7. comp. with 2 Kings xix. 35. and Chand. Def. ch. ii. sect. 1. p. 70.

the

the punishment of Judah; and the demolition of its cities (*n*); the congregation of the Gentile converts (*o*); the present state of the Jews (*p*), and their future restoration in the general establishment of the Messiah's kingdom (*q*); the calling of our Saviour out of Egypt (*r*); his resurrection on the third day (*s*); and the terrors of the last judgment, figuratively to be represented in temporal destruction over Samaria (*t*). Thus amidst the denunciations of wrath, the people were animated by some dawnings of favour, and taught to cultivate righteousness and mercy in expectation of the blessings of the Lord (*u*), and in the assurances of a final ransom from the grave, and of a redemption from death (*x*).

The style of Hosea has been considered as particularly obscure; it is sententious and abrupt, and characterized by a compressive and antiquated cast. The transitions of persons are sudden, the connective and adverbative particles frequently omitted. His figures and similitudes are rather lively than elegant, and are traced with more force than exactness (*y*). His writings are animated with a fine spirit of indignation, descriptive of the real resentment which he felt against the princes and priests who countenanced the iniquities of the people; and his work may be

(*n*) Chap. v. 10. viii. 14.

(*o*) Chap. i. 10, 11. ii. 23. comp. with Rom. ix. 24, 26.

(*p*) Chap. iii. 4. Vid. Origen. Philocal. c. i. Hieron in loc.

(*q*) Chap. i. 11. iii. 5. xiv. 4, 8.

(*r*) Chap. xi. 1. comp. with Matt. ii. 15. and Hieron. Grot. & in loc.

(*s*) Chap. vi. 2. comp. with 1 Cor. xv. 4. August de Trinit. cap. xxviii. Cyprian cont. Jud. Lib. II. cap. xxiv. Bernard Serm. 1 in Refur. Orig. Homil. 5 in Exod. Tertul. Advers. Jud. c. xiii. and Commentators.

(*t*) Chap. x. 8. comp. with Luke xxiii. 30. and Rev. vi. 16. Hieron. in loc. and Lowth on Isaiah ii. 19.

(*u*) Chap. x. 12. Hieron. in loc.

(*x*) Chap. xiii. 14. comp. with 1 Cor. xv. 55. & Pocock, in loc.

(*y*) Lowth's Prælect. 21.

considered as a noble exordium against those general offences which the Prophet who succeeded him more particularly detailed, as well as a diffuse revelation of those judgments which were afterwards more minutely described.

The subject of Hosea's marriage has been much agitated. Many Jewish and Christian writers conceive it to have been enjoined, and performed in a literal and historical sense (*a*); some supposing that a wife of whoredoms may imply a wife who should prove false (*a*), or only a wife from among the Israelites, who were remarkable for their idolatrous fornications; as likewise by an adulteress (*b*), whom the Prophet is represented afterwards to have bought, may be understood, a woman who had apostatized from God in a spiritual sense. Those who contend for the historical truth of these relations, maintain that all impropriety in such proceedings was done away by God's command, and that the immediate minister of God might, consistently with the design of his appointment, be employed thus to illustrate the scandalous conduct of the Israelites. Other writers however contend, that these accounts are descriptive of transactions in vision, as the expression of "the word of the Lord," that came to the Prophet, might seem to intimate (*c*); and others consider the relations as fictitious representa-

(*a*) Hieron. & Theodoret. in loc. August. Grotius. Calmet's Preface. Carpzov. *Introd. ad Lib. Bib. Par.* III. p. 277. Abarbin & Basil in loc. cap. viii. p. 933. Grot. & Wells in loc.

(*a*) Wells, Diodat. &c.

(*b*) It is uncertain, whether by the woman spoken of in the third chapter, is meant Hosea's wife, whom he is commanded to take back after her infidelity, as predicted, or a different person appointed for the Prophet after the death of the first wife. Consult Pocock, and other Commentators.

(*c*) Aben-Ezra. R. David Kimchi. Maimon. More Nevoch, L. II. c. xlv. Hieron. *Præf. in Com. and General Preface*, p. 377. note u.

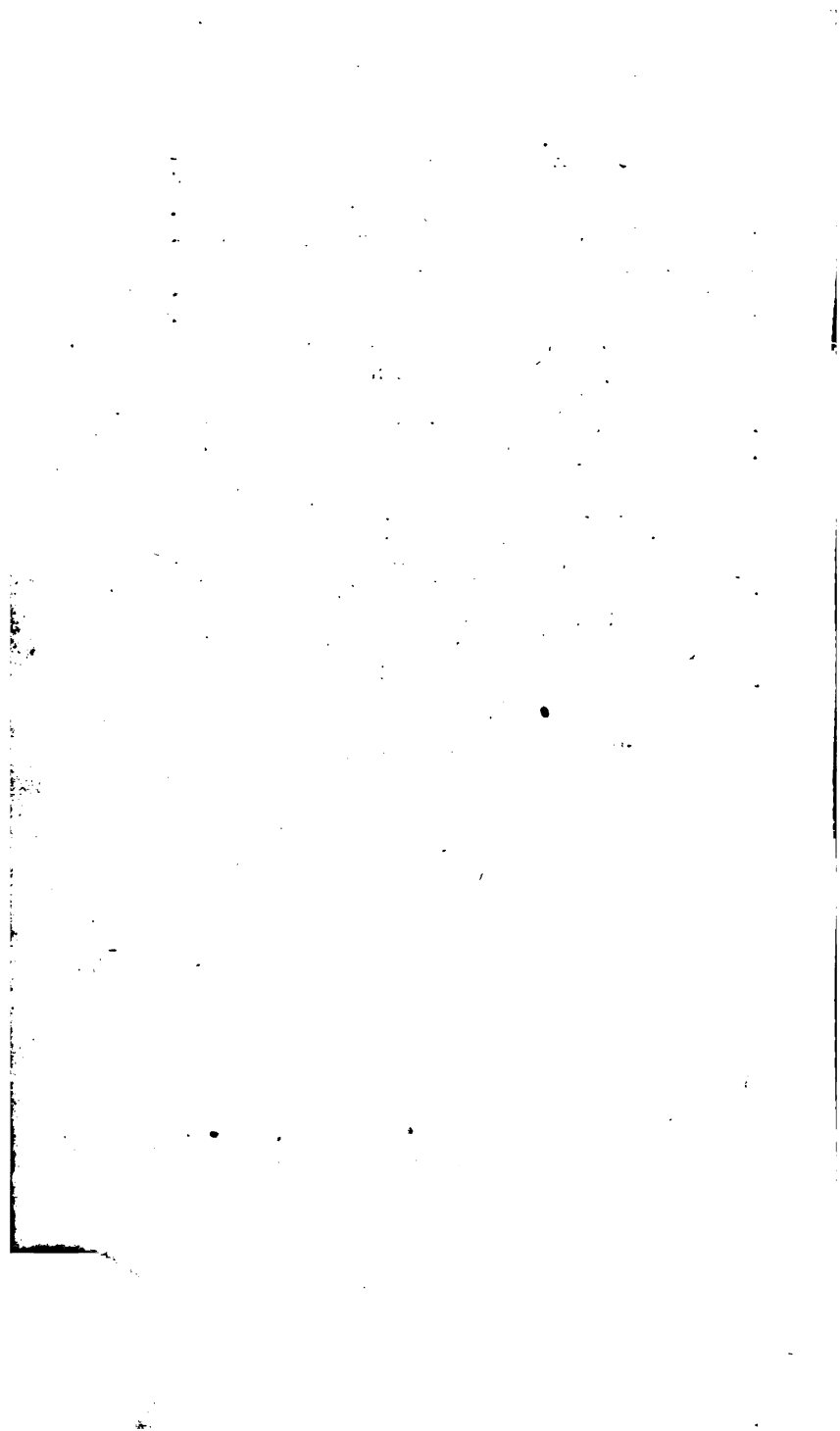


tions furnished by way of parable (*d*). Without presuming to determine on either side on a subject so difficult, it may be observed, that it was not inconsistent with the character of a vision, or of a parabolical fiction, to specify minute particulars with narrative exactness (*e*). The names, therefore, of the personages introduced (*f*) in the accounts, can furnish no explanation of the nature of the transactions; and whether real or fictitious, they might with equal consistency be represented as figurative.

(*d*) Hieron. in loc. Aben-Ezra, Isidor, &c. The Chaldee Paraphrast has been thought to have considered it as a parable. He introduces the account thus: "The Lord said unto Hosea, "Go, and utter a prophecy," &c. Vid. R. Tanch. Rivet, Junius Tremellius, Pocock, &c.

(*e*) Ez. k xxiii. Luke xvi. 20—31.

(*f*) By children of whoredoms, we are probably to understand legitimate children of a woman addicted to fornication, perverse, lewd, or idolatrous children, who should imitate the conduct of their mother.



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OF THE

BOOK OF THE PROPHET  
JOEL.

**T**HE Book of Joel is placed in the Hebrew Bible immediately after that of Hosea, but in the Septuagint versions the books of Amos and Micah are interposed between them. It is difficult to determine whether the Greek translators were authorized by chronology to change the order, since there is no positive criterion by which the age of Joel can be ascertained. St. Jerom, however, and many of the ancients (*a*), were of opinion, that as no date is prefixed to the book, its author should be supposed, agreeable to the Jewish rule, to have flourished at the same time with Hosea, whose writings in the Hebrew manuscripts immediately precede. This rule is, however, not to be

(*a*) Hieron. Præf. in Proph. Theodor. in Præloq. Proph. Clem. Alex. Strom. Lib. I. August. de Civit. Dei, Lib. XVIII. c. xxvii.

depended on, neither can any proof of the priority of Joel be drawn from the notion supported by Usher (*b*), who conceived that the famine and drought of which Joel speaks as impending in his time, were parts of the same affliction which Amos represented as actually come to pass (*c*); for Joel prophesied calamities against Judah, and Amos describes afflictions which were seemingly sustained, as a peculiar judgment only by the people of Israel. Still, however, there is no sufficient reason for departing from the Hebrew order (*d*), nor is it necessary to suppose that Joel prophesied after the captivity of the ten tribes, merely because he makes no mention of Israel. His commission probably was confined to Judah, as that of Hosea, his supposed cotemporary, was chiefly restricted to Samaria; and had the divine threats been already accomplished against Israel, it is reasonable to suppose that Joel prophesied after the captivity of the ten tribes, merely because he makes no mention of Israel. His commission probably was confined to Judah, as that of Hosea, his supposed cotemporary, was chiefly restricted to Samaria; and had the divine threats been already accomplished against Israel, it is reasonable to suppose that the Prophet would, like his successors, have instructed the people to take warning by the fate of a sister kingdom (*e*). We may therefore safely suppose him to have lived in the reigns of Uzziah King of Judah, and of Jeroboam King of Israel (*f*), who flourished as cotemporary sovereigns between

(*b*) Usher ad A. M. 3197. Lloyd's Tables.

(*c*) Amos iv. 7, 8.

(*d*) Abayb. *Israel* in 12 Proph.

(*e*) Israel mentioned in ch. iii. 2. means not merely the ten tribes, but the whole nation of the Jews, and the Prophet speaks prophetically of a future dispersion among the nations from which God's people should be gathered.

(*f*) Lloyd's Tables. A French writer, (P. Pzaron, sur les Prophetes), fixes the prophecy of Joel to the twentieth year of Uzziah, and the thirty-sixth of Jeroboam the Second. Vid. also, Joel ii. 20. which contains a prediction that seems, at least, in its secondary sense,

between A. M. 3194 and 3219, and to have delivered his prophecies soon after Hosea had commenced his ministry, though some Jewish and Christian writers have chosen to assign to him a later period (*g*), some placing him in the reign of Jotham (*h*) others in that of Joram (*i*), and others contending that he prophesied under Manasseh (*k*), or Josiah (*l*), the last of which monarchs began to reign about 640 years before the birth of Christ.

Joel was the son of Pethuel, or Bethuel, and according to some reports, of the tribe of Reuben (*m*). He is related to have been born at Bethoron (*n*), a town in the territory of Benjamin (*o*), between Jerusalem and Cæsarea. Of the particulars of his life, or of the age to which he attained, we have no account (*p*). Dorotheus relates only, that he died in peace at the place of his nativity.

to relate to the destruction of Sennacherib's army, which happened in the reign of Hezekiah, A. M. 3294.

(*g*) Poli Synopsis.

(*h*) August. de Civit. Dei, Lib. XVIII. c. xxvii.

(*i*) The advocates for this period maintain, that Joel foretold the impending famine which desolated Judæa, seven years in the reign of Joram. Vid. 2 Kings viii. 1—3.

(*k*) Seder Olam Rabba, & Zuta, Kimchi, R. Salomo, R. David Ganz, Drusius, and Wells's Preface to Joel. Wells maintains that the famine and dearth of which Micah prophesied, was to take place, (and did happen) in the time of Manasseh. Vid. Wells's Preface to Micah, and in Micah vi. 14. note a. a.

(*l*) Calmet's Preface sur Joel. He conceives Joel to have been cotemporary with Josiah, to whose reign he assigns the drought spoken of by Jeremiah, ch. xii. 4. ch. xiv. But the last of these chapters, whether prophetic or descriptive, was composed probably in the reign of Jehoiakim, the successor of Josiah.

(*m*) Epiphani. de Vit. Prophet.

(*n*) Dorotheus writes Bethomeron. Huet proposes to read Betharan, a place in the territory of Gad, adjacent to the tribe of Reuben, or Bethnemra in the district of Gad, or Bethabara, or Beelmeon, which was beyond Jordan, in the tribe of Reuben.

(*o*) Josh. xviii. 13, 14.

(*p*) Jerom, though he supposes him to have been cotemporary with Hosea, conceives that he survived (as well as Hosea, Amos, Obadiah, and Jonah) the captivity of the ten tribes.

The book appears to be entirely prophetic, though Joel, under the impress of foreseen calamities, describes their effects as present, and by an animated representation, anticipates the scenes of misery which lowered over Judæa (*q*). Though it cannot be positively determined to what period the description contained in the first chapter may apply, it is generally supposed that the Prophet blends two subjects of affliction in one general consideration, or beautiful allegory; and that, under the devastation to be produced by locusts in the vegetable world, he portrays some more distant calamities to be produced by the armies of the Chaldæans in their invasion of Judæa (*r*). And hence a designed ambiguity in the expressions. In the second chapter the Prophet proceeds to a more general denunciation of God's vengeance, which is delivered with such force and aggravation of circumstance, as to be in some measure descriptive of that final judgment which every temporal dispensation the Deity must faintly prefigure. The severe declarations of Joel are intermingled with exhortations to repentance, and to those auxiliary means of promoting its effects, fasting and prayer, as also with promises of deliverance, and of a prosperity predictive of evangelical blessings. In treating of these he takes occasion to foretel in the clearest terms, the general effusion of the Holy Spirit which was to characterize the Gospel dispensation (*s*), concluding with a striking description of the destruction of Jerusalem which followed soon after, and punished the Jews for their obstinate rejection of the sacred influence, speaking in terms

(*q*) Chap. i. 4—7, 10, 16—28. and Lowth's *Prælect.* 15.

(*r*) Those who will consult Pliny, Bochart, and the naturalists and Travellers in general, will find much cause to admire Joel's descriptive pictures of the destruction to be produced by locusts, and understand with what force and propriety the ravages of those all-devouring enemies are made figuratively to represent the devastation and havock of an invading army.

(*s*) Joel ii. 28—32. comp. with Acts ii. 1—21. and Acts x. 44.

that,

that, as well as those of our Saviour which resembled them (*t*), had a double aspect, and referred to a primary and a final dispensation.

In the third chapter, Joel proceeds to foretel the future assemblage of all nations in the valley of Jehophath (*u*), where the enemies of God will be cut off in some final excision (*x*), and the Prophet concludes with the assurance of some glorious state of prosperity to be enjoyed by the church, representing its perfections and blessings under the poetical emblems of a golden age.

In consideration of these important prophecies, we need not wonder that the Jews should have looked up to Joel with particular reverence (*y*), or that he should be cited as a Prophet by the evangelical writers (*z*).

The style of Joel is equally perspicuous and elegant, obscure only towards the conclusion, where the beauties of his expression are somewhat shaded by allusions to circumstances as yet unaccomplished. His descriptions are highly animated; the contexture of the prophecy in the first and second chapters is extremely curious, and the double destruction to be produced by locusts, and those devouring enemies of which they were the harbingers, is painted with the most expressive force, and under terms that are reciprocally metaphorical, and admirably adapted to the twofold character of the description (*a*). The whole work is extremely poetical. Herman Von-der

(*t*) Joel ii. 30, 31. comp. with Matt. xxvi. 29.

(*u*) The original expression means the valley of the Lord's judgment, from Jehovah, and Shaphat, to judge.

(*x*) The precise application of his prophecy must be shewn by the event. It is supposed to relate to those circumstances predicted in Ezekiel, chap. xxxix. 5—11. Rev. xx. 8, 9.

(*y*) Joel is related to have received the Cabala, or traditionary explication of the law from Micah.

(*z*) Chap. ii. 32. comp. with Rom. x. 13. Acts ii. 17—21.

(*a*) Lowth's Præf. 21. Chandler, &c.

Hardt (*b*), a learned German, conceiving that Joel's prophecies were composed in elegies, endeavoured, about the beginning of the seventeenth century, to reduce them to Iambic verse. They undoubtedly, like the rest of the prophecies, have a metrical arrangement.

(*b*) Wolfii Biblioth. Heb. tom. ii. p. 169. and Lowth's Pref. to Isaiah.



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O F T H E

BOOK OF THE PROPHET  
A M O S.

**A**MOS appears to have been cotemporary with Hosea, but it is uncertain which was first honoured by divine revelations. They both began to prophesy during the time that Uzziah and Jeroboam the Second reigned over their respective kingdoms; and Amos saw his first vision "two years before the earthquake (*a*);" which as we learn from Zechariah (*b*), happened in the days of Uzziah. As there is no sufficient reason to suppose that this first verse was added by any writer subsequent to Amos, since he himself might have annexed the era in which he beheld his vision when he afterwards collected his prophecies and committed them to writing, we must suppose this earth-

(*a*) Amos i. 1.

(*b*) Zechariah xiv. 5.

quake

quake to have happened while Uzziah and Jeroboam were cotemporaries, or at least within two years of that period. But little attention is therefore due to the account of Josephus, who represents the shock to have been felt on the occasion of Uzziah's usurpation of the priestly office, when the presumptuous King attempted to offer incense to the Lord (*c*), which sacrilegious attempt is by some placed in the twenty-fifth year (*d*), and by some still more towards the conclusion of Uzziah's reign (*e*); for according to the most extended calculations, Jeroboam and Uzziah did not flourish as cotemporary sovereigns above twenty-five years. Amos, however, began to prophesy some time between A. M. 3194 and 3219. Some have confounded him with the father of Isaiah.

The Prophet Amos (*f*), was a native of Tekoa, a small town in the territory of Judah, about four leagues southward from Jerusalem, and six southward from Bethlehem (*g*), adjacent to a vast wilderness, where probably Amos might have exercised his profession of an herdsman. Some, indeed, think, that he was not born at Tekoa, but that he only resided there.

(*c*) 2 Chron. xxvi. 16—21.

(*d*) Joseph. Antiq. Lib. IX. cap. x. xi.

(*e*) The daring attempt was probably made towards the conclusion of Uzziah's reign, as upon that occasion he was stricken with a leprosy that lasted until the day of his death, and his son Jotham took upon him the government, who was not born till after Jeroboam's death. Vid. Usser. Annal. ad A. M. 3221.

(*f*) Clemens Alex. Strom. Lib. I. Epiphan. de Vit. Prophet. Amos, or Hamos, signifies *ḥamsāw*, portans, loaded, that is, perhaps, with the burden of prophecy, chap. vii. 10. If names were intentionally descriptive, they must have been providentially imposed, or assumed after the display of character.

(*g*) Amos i. 1. 2 Chron. xi. 5, 6. Epiphanius places it in the lot of Zabulon, but Eusebius, Cyril, and St. Jerom, who lived near Tekoa, place it to the south of Jerusalem, in the territory of Judah. Vid. Euseb. de locis Ebraicis. Cyril. Præf. Enar. in Amos. Hieron. Proœm. in Amos, et de locis Ebraicis.

when

when commanded by Amaziah to leave Bethel (*h*). But Amos does not appear to have regarded the arrogant injunction of the Priest, but to have continued boldly to prophecy wherever the service of God required his presence.

Amos was by profession an herdsman, and a gatherer of sycamore fruit (*i*). In the simplicity of former times, and in the happy climates of the East, these occupations were by no means considered in that degrading light in which they have been viewed since refinement hath introduced a taste for the elegant arts of life, and established fastidious distinctions. He was no Prophet, as he informed Amaziah (*k*), neither was he a Prophet's son, that is, he had no regular education in the schools of the Prophets, but was called by an express irresistible commission from God (*l*), to prophecy unto his people Israel. The Holy Spirit did not disdain to speak by the voice of the most humble man, and selected its ministers as well from the tents of the shepherd as from the palace of the sovereign (*m*), respecting only the qualities and not the condition of its agents, as capable of inspiring knowledge and eloquence where they did not exist.

Amos undoubtedly composed his prophecies in their present form. He speaks of himself as the author of them (*n*), and his prophetic character is established not only by the admission of his book into the canon, and by the testimony of other writers (*o*), but by the

(*h*) Chap. vii. 12.

(*i*) Chap. vii. 14. The sycamore fruit was a species of wild fig, sometimes called the Egyptian fig, which is said to grow from the trunk, and not from the branches of the tree. The Septuagint translators interpret the Hebrew word **בִּילִים שְׂקֵבִים** *bilim sheqvim* *opening the sycamine fruit*; as it was thought necessary to open the skin of this fruit that it might ripen. Vid. Plinii Hist. Natur. Lib. XIII. cap. vii. Theophrast. Dioscorid et Theod. in loc.

(*k*) Chap. vii. 14.

(*l*) Amos iii. 8. vii. 15.

(*m*) 1 Cor. i. 27—29.

(*n*) Chap. vii. 8. viii. 1, 2.

(*o*) Tobit ii. 5, 6. Acts xiii. 16.

exact accomplishment of many prophecies which he delivered. His work consists of several distinct discourses, the particular period of their delivery cannot now be ascertained (*p*). They chiefly respect the kingdom of Israel, though he sometimes inveighs against Judah, and threatens the kingdom that bordered on Palestine (*q*), the Syrians (*r*), Philistines (*s*), Tyrians (*t*), Edomites (*u*), Ammonites (*x*), and Moabites (*y*). He predicts in clear terms the captivities and the destruction of Israel, to be preceded by fearful signs on earth, and in the heavens. (*z*) concluding with assurances that God would not utterly destroy the house of Jacob, but after sifting, as it were, and cleansing the house of Israel among the nations, God should again raise up the tabernacle, that is, the kingdom of David, to be enlarged to more than its first splendour by the accession of Gentile subjects, and to be succeeded by the establishment of that government

(*p*) Some have supposed that the first of his prophecies is contained in the seventh chapter, and that the contents of the other chapters were afterwards delivered at Tekoa.

(*q*) Vid. two first chapters. These prophecies were fulfilled by the victories of the Kings of Assyria and Babylon.

(*r*) Chap. i. 3—5. comp. with 2 Kings xvi. 9.

(*s*) Chap. i. 6, 7. comp. with 2 Kings xviii. 8. Jerem. xvii. 1. Quint. Curt. Lib. IV. 6. Comp. also, chap. i. 8. with 2 Chron. xxvi. 8. and Jerem. xviii. 5.

(*t*) Chap. i. 9, 10. comp. with Ezek. xvi. 7—14. Joseph. cont. Apion, Lib. I. and Q. Curt. Lib. IV. 13.

(*u*) Chap. i. 11, 12. comp. with Jerem. xxv. 9, 21. and xvii. 3—6. 1 Macc. v. 3. and Prid. Con. Part II. ad Ann. A. C. 165. Joseph. Antiq. Lib. XIII. c. ix.

(*x*) Chap. i. 13—15. comp. with Jerem. xxiii. 3, 6.

(*y*) Chap. ii. 1—3. comp. Jerem. xxvii. 3, 6.

(*z*) Chap. viii. 8—19. Other remarks, that about eleven years after the time at which Amos prophesied, there were two eclipses of the sun, one upon the feast of Tabernacles, and the other at the time of the Passover. The prophecy, therefore, in its first aspect might allude to the ominous darkness which on these occasions "turned these feasts into mourning." Vid. Usser. Annal. ad A. M. 3213. Hieron. Theod. & Grot. in loc.

which

which the Prophet describes under poetical images as a blessed dispensation of security, abundance, and peace (*a*).

The zeal with which the Prophet reprov'd the impenitence of the people, and the severe threats which he denounced against the oppression, effeminacy, and luxurious indolence that prevailed, exasperated so much the court of Jeroboam, which cultivated its idolatries at Bethel, that they drew upon him the resentment of the priests and princes of the people; and tradition relates, that he was (*b*) ill treated and put to death by Uzziab, the son of Amaziah (*c*), who was irritated by his prophecies and censures, but who soon after experienced the divine vengeance in the calamities which Amos had predicted to his family and country.

Some writers who have adverted to the condition of Amos, have with a minute affectation of criticism, pretended to discover a certain rudeness and vulgarity in his style, and even St. Jerom is of opinion, that he is deficient in magnificence and sublimity, applying to him the words which St. Paul speaks of himself (*d*), "that he was rude in speech, though not in knowledge;" and his authority, says Bishop Lowth, has influenced many commentators to represent him as entirely rude and void of elegance; whereas it requires but little attention to be convinced that he "is not a whit behind the very chiefest" of the Prophets, equal to the greatest in loftiness of sentiment, and scarcely inferior to any in the splendour of his diction, and the elegance of his composition. Mr. Locke has observed, that his comparisons are chiefly drawn from lions and other ani-

(*a*) Amos ix. 11—15. Acts xv. 16. Tobit xiii. 10, 11. Joel iii. 18. Chandler's Def. chap. ii. sect. 1. p. 168. and Com. in loc. August. de Civit. Dei, Lib. XVIII. c. xxviii.

(*b*) Cyrill: Præf. Expos. in Amos.

(*c*) Epiphani. de Vit. Proph. c. xii. Isidor. de Vita et Morte. S. S. c. xliii. Doroth. Synop. cap. ii. Chron. Pascal. p. 147.

(*d*) Hieron. Com. in Amos. 2 Cor. xi. 6.

mals, because he lived among, and was conversant with such objects. But, indeed, the finest images and allusions which adorn the poetical parts of scripture in general, are drawn from scenes of nature, and from the grand objects that range in her walks; and true genius ever delights in considering these as the real sources of beauty and magnificence (e). Amos had the opportunities, and a mind inclined to contemplate the works of the Deity, and the descriptions of the Almighty are particularly sublime. Indeed, his whole work is animated with a very fine masculine eloquence.

(e) Lowth's *Præl. Poet.* 21.

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O F T H E

BOOK OF THE PROPHET  
OBADIAH.

**T**HIS Prophet hath furnished us with no particulars of his own origin or life, any more than of the period in which he was favoured by the divine revelations. That he received a commission to prophesy is evident, as well from the admission of his work into the sacred canon, as from the completion of those predictions which he delivered. According to some traditionary accounts (*a*), he was of the tribe of Ephraim, and a native of Bethacamar (*b*), which Epiphanius describes as in the neighbourhood of Sichem, but which, according to Huet, was a town in the hilly part of the territory of Judah, and there probably he prophesied, though some suppose that he was carried

(*a*) Pseudo Epiphani. Doroth. Isidor &c.

(*b*) Or Bethacara, or Bethacaron. Huet proposes to read Bethacad, a town of Samaria, but Obadiah was probably of the tribe of Judah, and prophesied against the insulting enemies of his country.

captive to Babylon, and others that he died in Samaria (*c*).

There is scarce an Obadiah mentioned in sacred history who has not been considered by different writers as the same person with the Prophet. The prince whom Jehoshaphat employed to teach in the cities of Judah (*d*); the governor of Ahab's house, who rescued the hundred Prophets from the vengeance of Jezebel (*e*); the captain of Ahaziah, who found favour with Elijah (*f*); the overseer appointed by Josiah to inspect the reparation of the temple (*g*); have each been separately represented as the Prophet, though none of them are characterized in scripture under that description, and all of them except perhaps the last, lived long before the period at which Obadiah the Prophet must be supposed to have flourished. Equally unfounded are those conjectures by which it is imagined that he was the husband of the widow of Zarephath (*h*), and a disciple of Elijah (*i*), as well as that of the ancient Hebrew doctors, who conceived that he was an Idumæan, who having become a proselyte to the

(*c*) St. Jerom speaks of his tomb at Sebaste, formerly Samaria, and says, that St. Paul visited it, and performed miracles there; but this could not contain the remains of Obadiah, for in the time of the Emperor Julian, the Gentiles emptied the sepulchres, burnt the bones of the Prophets, and dispersed the ashes, after mixing them with those of beasts, about A. D. 362. Vid. Julian, Milopogon, & Baillet Vies des Saints du V. Test. 14 Juin, 19 Nov.

(*d*) 2 Chron. xvii. 7. Sanct. Proleg. II. n. 5.

(*e*) 1 Kings xviii. 4. Hieron. in Abdiam, & in Epist. Paul. R. Selom. Jarchi. R. David Kimchi. and R. Aben-Ezra in Abd. 1. R. David Ganz. in Chron. Sixt. Senens in Abd. & Mercer. Com.

(*f*) 2 Kings i. 13. Clemens Alex. Strom. 1. Euseb. Chron.

(*g*) 2 Chron. xxxiv. 12.

(*h*) Liran. in 4 R. g. c. iv. initio. The widow of Zarephath, has also been represented as the mother of the Prophet Jonah.

(*i*) Clemens Alex. Strom. I. Euseb. Chron. & Aben-Ezra.



Jewish religion, was inspired to prophesy against the country of which he had forsaken the superstitions (*k*).

Huet, and other writers, in consideration of the place which he holds among the Prophets in the Hebrew canon, suppose him to have been cotemporary with Hosea, Amos, and Joel. In conformity to which opinion, Huet also conceives that the Prophet delivered his threats against the Edomites (*l*) because they took possession of Elah after it had been conquered by Pekah and Rezin in the reign of Ahaz, and exercised great cruelties against the Jews (*m*). All those writers who imagine that Obadiah foretold the calamities which the Edomites suffered from the invasion of Sennacherib, maintain that he lived in the reign of Ahaz or Hezekiah, but it is more probable that he flourished about the same time with Ezekiel and Jeremiah, and the best opinions concur in supposing him to have prophesied a little after the destruction of Jerusalem by Nebuchadnezzar, which happened about A. M. 3416. He predicted therefore the same circumstances which those Prophets had foretold against

(*k*) R. Selom. Jarchi, & R. David Kimchi, in Abd. 1. & R. Ifr. Abarb. Præf. in Prophet. Minor. Cyrill. Præf. in Abd.

(*l*) The Edomites were the descendants of Esau; they possessed Arabia-Petræa, all the country between the Red Sea and the Lake of Sodom, and some adjacent territory.

(*m*) Huet. Demonst. Evan. in Abd. Cyrill. Præf. in Abd. Grotius and Lightfoot. Harmon. of the Old Test. In our translation of 2 Kings xvi. 6. no mention is made of the Edomites, but in the Vulgate it is rendered "the Edomites came to Elah." The words Aram and Edom are written in the Hebrew nearly in the same manner; and Calmet thinks that it should be written Edom instead of Syria, through the verie, as the Edomites had previously possession of Elah, but it does not appear that the Syrians had, for whom it could not therefore be recovered. Notwithstanding, however, these reasons, the Chaldean, Hebrew, Syriac, and Arabic versions, as well as Josephus, suppose that Rezin took Elah for the Syrians, and established them there. Vid. Joseph. Antiq. Lib. IX. cap. xi. Grotius, &c.

the Edomites (*n*), who had upon many occasions favoured the enemies of Judah (*o*), and who when strangers carried his forces into captivity, and when they cast lots upon Jerusalem, had rejoiced at the destruction, and insulted the children of Judah in their affliction (*p*).

The Prophet after describing the pride and cruelty of the Edomites, declares that though they dwelt in fancied security among the clefts of the rocks (*q*), yet that the "men of Teman (*r*), should be dismayed," and "every one of the Mount of Esau should be cut off by slaughter." That the men who had confederated with them against Jacob (*s*), and been supported by them as their allies, should inflict the punishment of their malevolence. The Prophet concludes with consolatory assurances of future restoration and prosperity to the Jews, to whom should arise deliverance from Zion, Saviours who should judge the nations, and a spiritual kingdom, appropriated and consecrated to the Lord. These prophecies began to be completed about five years after, when Nebuchadnezzar ravaged Idumæa (*t*), and dispossessed the Edomites of much of Arabia-Petræa, which they never afterwards recovered. But they were still afterwards fulfilled in the conquests of the Maccabees over the remainder of

(*n*) Comp. Obad. ver. 3, 4. with Jerem. xlix. 16. Obad. ver. 5. with Jerem. xlix. 9. Obad. ver. 8. with Jer. xlix. 7. Obad. ver. 16. with Jer. xxv. 15—21. and xlix. 7.—12. Vid. Ezek. xxv. 12, 14. and ch. xxxv.

(*o*) 2 Chron. xxviii. 17. Joel iii. 19.

(*p*) Chap. xi. 14. Psalm cxxxvii. 7.

(*q*) The south part of Palestine, from Eleutheropolis to Petra, (the ancient capital of Idumæa) and Elah, was full of rocks inhabited by the natives. Vid. Hieron. in loc.

(*r*) Teman, a city, or as some say, a province of Idumæa, so called from Teman, grandson of Esau. Vid. Jerem. xlix. 7. Amos, i. 12. Vid. Hieron. & Euseb. in loc. Ebraicis.

(*s*) Obadiah uses the expression, thy brother Jacob, in allusion to Esau's hatred against Jacob. Vid. Gen. xxvii. 41. a primary source of God's displeasure against the Edomites.

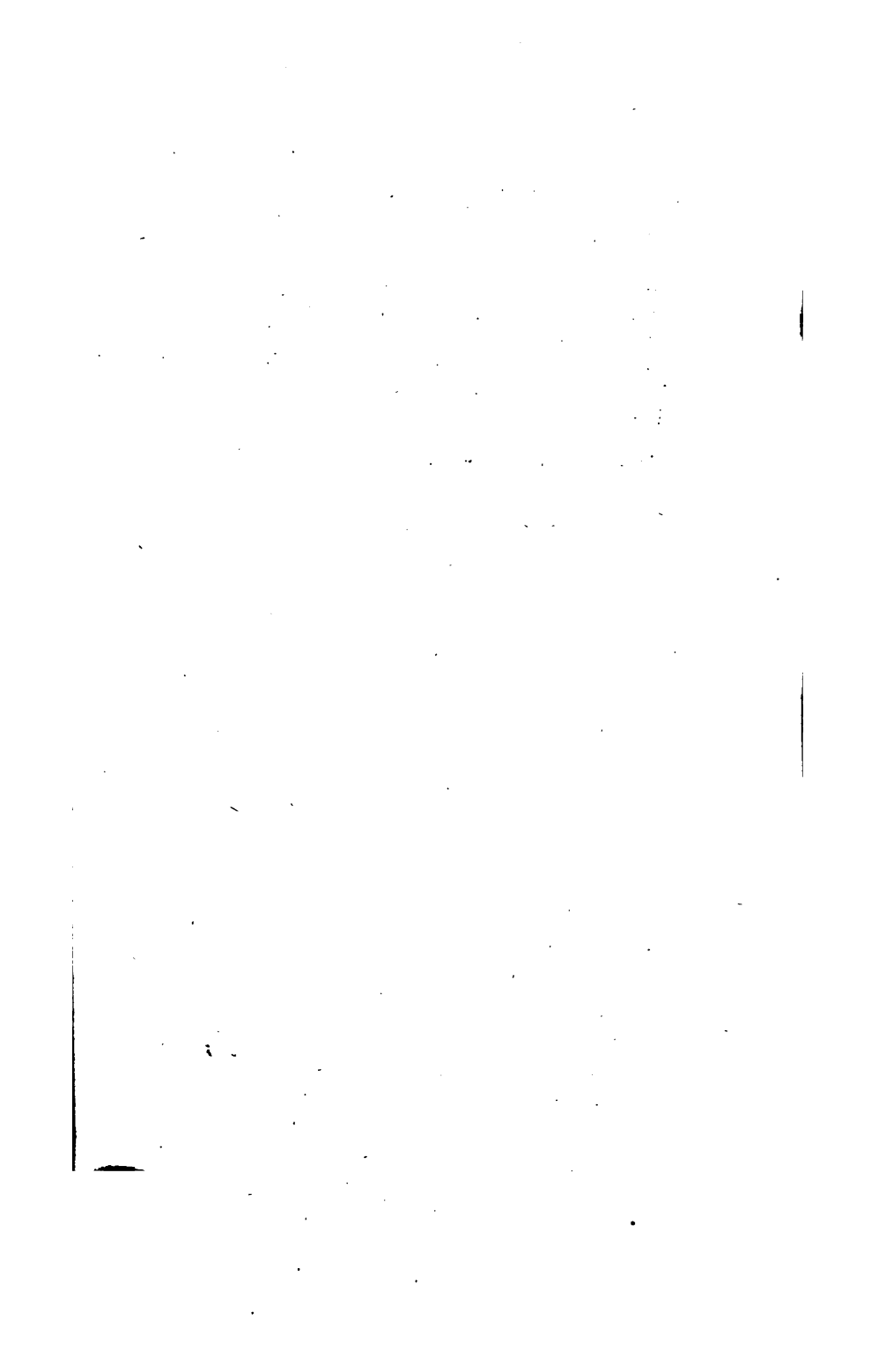
(*t*) Usser. ad A. M. 3419. Joseph. Antiq. Lib. X. c. xii.

the Edomites (*u*), and they received their final accomplishment in the advent of that Redeemer whom preceding Saviours had foreshewn.

Obadiah's name implies the servant of the Lord, a title by which Moses was distinguished (*x*), and in which St. Paul gloried. The Prophet's work is short, but composed with much beauty, it unfolds a very interesting scene of prophecy, and an instructive lesson against human confidence and malicious exultation.

(*u*) 1 Macc. v. 3, 65.

(*x*) Numb. xii. 7.



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O F T H E

BOOK OF THE PROPHET  
JONAH.

**T**HOUGH Jonah be placed the sixth in order of the Minor Prophets, both in the Hebrew and in the Septuagint copies, he is generally considered as the most ancient of all the Prophets, not excepting Hosea. Jonah was the son of Amittai, of the tribe of Zabulon, and was born at Gath-hepher (*a*), which is supposed to have been the same place with Jotapeta, a town remarkable for having sustained, under the conduct of Josephus, a siege against the Roman army. It was situated in the land of Zabulon, near

(*a*) Vid. 2 Kings xiv. 25. The same place probably with Gittah-hepher. Vid. Josh. xix. 13. Dorotheus erroneously affirms, that he was born at Carjathmaus, or Carjathjarim, in the tribe of Judah, and buried at Saar, (Tyre in Phœnicia) and St. Jerom has taken the trouble to refute some who maintained that Jonah was born at another Geth, near Lydda, or Diospolis, confounding Geth with Gath-hepher, and Diospolis with Diocæsarea.

Siphorim

Siphorim (*b*), towards Tiberias, where was the canton of Ophir, or Hephher. St. Jerom informs us, that the Prophet's sepulchre was shewn there in his time; and there the natives still believe it to exist (*c*). Since this place, as indeed all the land of Zabulon, was in Galilee (*d*), it may be produced in confutation of the illiberal assertion of the Pharisees, that out of Galilee ariseth no Prophet (*e*). The Orientals now shew his tomb at Mosul (*f*), which they suppose to be the cite where Nineveh stood; and the Turks have built a mosque there, in which they pretend to possess his relics; while others, who reside at Gath-hepher, now a little Bourgade, shew a Mausoleum of Jonah in a subterraneous chapel, inclosed in a mosque, and compel travellers to enter barefoot. Such are the contests of superstitious reverence, or the claims of mercenary rivalry.

Some Jewish writers report upon a very groundless fancy, that Jonah was the son of the widow of Zarephath, whom Elijah raised from the dead (*g*).

(*b*) Now called Diocæsarea. Vid. Hieron. Proœm. Com. in Jonam.

(*c*) Benjam. Itiner. et Brocardus Argentoratensis Descrip. Terræ sanctæ.

(*d*) Isaiah ix. 1. Matt. iv. 13.

(*e*) John vii. 52. Nahum was a Galilean by birth, though of the tribe of Simeon; and Malachi, as some say.

(*f*) Thevenot's Travels, Part II. Book I. ch. xi. p. 50. Mosul, now the seat of the Patriarch of the Nestorians, is on the Western side of the Tigris, and is by some asserted to have been a suburb of Nineveh, which is said to have been on the Eastern side, though Pliny maintains it to have been situated on the Western side. Vid. Plinii Lib. VI. cap. xiii. Benjam. Tudela, Itiner. Maritima. Chron. Sæc. xviii. p. 558.

(*g*) Hieron. and Isidor. & Quest. ad Antioch. in Append. ad Oper. S. Athan. Qu. lxx. Jonah was the son of Amittai, which word implies Truth in the Hebrew, and the widow had said to Elijah, "The word of the Lord in thy mouth is truth." Vid. 1 Kings xvii. 24. Hence the Rabbinical conceit. Others make him the son of the woman of Shunem, a place in the tribe of Issachar. Vid. 2 Kings iv. 16. Some maintain that he was the Prophet who was sent to anoint Jehu King over Israel. Vid. 2 Kings ix. 1, 2. R. David Kimchi, &c.

But

But he is generally supposed to have flourished in the reigns of Joash and Jeroboam the Second, Kings of Israel, the former of whom began to reign A. M. 3163, the latter died A. M. 3220. In the Second Book of Kings (*h*), Jonah is said to have prophesied concerning Jeroboam, that he should “ restore the coast of Israel;” which prophecy, now not extant, was perhaps delivered in the reign of Jehoahaz, the grandfather of Jeroboam, when the kingdom of Israel was greatly oppressed by the Syrians (*i*); and therefore it is probable that Bishop Lloyd does not place him much too high in supposing that he prophesied towards the latter end of Jehu’s reign, or in the beginning of that of Jehoahaz, when Hazael by his cruel treatment of Israel, was verifying the predictions of Elisha (*k*). So that though Jonah might be cotemporary with Hosea, Ames, and Isaiah, he appears to have uttered the prophecy alluded to, before any were delivered of those now extant in the writings of the Prophets; and the prophecy concerning Nineveh, of which the publication is related in this book, must, contrary to the opinion of many writers (*l*), have been delivered long before the time that Obadiah prophesied.

This book, which is chiefly narrative, furnishes us with an account of the mandate that Jonah, who was more especially a Prophet to the Gentiles, received to preach against Nineveh, the metropolis of that mighty kingdom of Assyria, which was employed by God as the “ rod of his anger against Israel and Judah (*m*).”

(*h*) 2 Kings xiv. 25.

(*i*) Comp. 2 Kings xiii. 3—7. with 2 Kings xiv. 26. & Joseph.

(*k*) 2 Kings vii. 12. and 2 Kings xiii. 3, 4, 22.

(*l*) Clem. Alex. Strom. Euseb. Præp. lib. X. c. xiv. Cyrill. Præf. in Jon. August. de Civit. Dei, Lib. XVIII. c. xxvii. Theod. Præm. in 12 Proph.

(*m*) Isaiah x. 5.

It relates that Jonah, who was of a timid character (*n*), aware of the pride and false confidence of a city, equally distinguished for its magnificence and corruption, for its careless merriment, and inconsiderate dissipation (*o*), and conscious that the Lord was "slow to anger," and loth to execute his threats, was afraid to carry the message of wrath. He knew that the Prophets were exposed to insult from such as confidently maintained that the day of the Lord would not arise, and who challenged God to hasten his work (*p*). He resolved therefore "to flee from the presence of the Lord," that is, possibly, as some have interpreted the expression, to flee from the council of God in the land of Israel, or perhaps simply to avoid the divine appointment; but in this foolish attempt, in his flight to Tarshish (*q*), which he records with a very ingenuous and repentant fidelity, he was arrested and punished by a miracle, and when delivered from the jaws of destruction, he was compelled to utter the doleful message, "Yet forty days, and Nineveh" (if it continue impenitent) "shall be overthrown." The King, who according to Usher, was Pul, or possibly a predecessor of that monarch, alarmed by the prophetic threat conveyed to him under such miraculous circumstances, proclaimed a solemn fast and supplication for

(*n*) Jonah or Jonas, as it is written in the Greek, signifies a dove, a name probably descriptive of his gentle disposition.

(*o*) By Zephaniah it is called the rejoicing city, *ἡ πόλις τῆς εὐφροσύνης* (better than merry Nineveh,) was a proverbial comparison. Nineveh was greater than Babylon. Vid. Strabo, Lib. X. p. 737. Diodor. Siculus, Lib. XVI. p. 65. Edit. Stephan

(*p*) Amos v. 18. Isa. v. 19. Jerem. xvii. 15. Ezek. xii. 22.

(*q*) The Tarshish here mentioned was probably the same place with Tarsus, or Tarsus, the capital of Cilicia, where St. Paul received his birth; and Jonah might be cast on shore somewhere on the coast of Cilicia. There were likewise places of the name of Tarshish in India and in Spain. Vid. 2 Chron. xx. 36. Bochart. Phaleg. Lib. III. c. xxvii. Stephan. de Urb. 16. and Wells's Geograph. of New Test. Part II.

pardon



pardon (*r*); and as God's threats are conditional, and his anger ever softened by repentance, he suspended the sentence which he had pronounced, till about 160 years after, when the wickedness of the people provoked its execution. The last chapter represents the unreasonable displeasure of Jonah at God's mercy, and his mortification at having been employed to deliver a prediction which was not to be accomplished; more solicitous for his own reputation than for the glory of God, or for the security of a kingdom. The Almighty is described as condescending gently to reprove the Prophet, and to justify his own conduct by a miraculous illustration, and by an appeal to the compassion of the Prophet, which Jonah records with a tacit confession of the equity and goodness of God.

It must be remarked, that the miracle by which God punished the unbecoming flight of Jonah was, agreeably to the figurative arrangements of the Old Testament, rendered symbolical of an event that was to occur under the New. The Prophet, in this instance a sign of Christ (*s*), was swallowed up by a great fish (*t*), as our Saviour was admitted into the jaws of death, and for a similar continuance of time: both were detained three days and three nights (*u*) entombed

(*r*) Usser. Annal. A. M. 3233. Lloyd's Tables. Newton on the Prophecies, Diss. IX. vol. i. p. 256.

(*s*) Matt. xii. 4. August de Civit. Dei, Lib. XVIII. c. xxx.

(*t*) The fish is generally supposed to have been a whale. The word used by the apostle (Matth. xii. 4.) *κηλός* Cetus, means any large fish, as does the Hebrew word in Jonah, *Dag Gadol*. Some suppose it to have been the *Canis Charcarias*, the *lamia*, or sea-dog. The Rabbins talk of a fish created on purpose from the beginning of the world; and many other absurd notions have been entertained on the subject. Vid. Scaliger. cont. Cardan. Bochart. Hieroz. P. II. Lib. V. c. xii. Drusus in Jonam. Calmet's Dissert.

(*u*) As the Hebrew language has not any word which defines a natural day, the Jews describes what the Greeks call *μεθήμερον*, by

entombed in the grave. The objections that have been made to this miracle are certainly unworthy of attention (*x*), since considerations of what may or may not be probable, are clearly not applicable to works which exceed the measure of human power, and deviate from the course of human events, and which, indeed, in their proper definition, are described as unprecedented. The miraculous preservation and deliverance of Jonah was surely not more remarkable or descriptive of Almighty power than were the multiplied wonders in the wilderness (*y*), the protection of Daniel, or the resurrection of the widow's son; all were positive violations of the general rules of nature.

Among other testimonies given to the prophetic character of Jonah, may be reckoned that of Tobit, who professed a firm confidence in the accomplishment of Jonah's prediction against Nineveh (*z*), and whose son indeed, afterwards lived to witness its completion. The sacred writers, likewise, and our Lord himself (*a*), speak of him as of a Prophet of considerable eminence.

by a day and a night. The space of time, therefore, which consists of one whole revolution of twenty-four hours, and part of two other days, is properly expressed in Hebrew by three days and three nights; the space of time during which Jonah and Christ were respectively sequestered in the fish and in the grave. Vid. Patrick in ch. i. 17.

(*x*) Herman Von-der Hardt, absurdly undertook to turn the whole book into a kind of prophetic scheme or parable, though there is not a shadow of reason to suppose it any other than a literal narration of actual events. Vid. Carpzov. *Introd. ad Lib. V. T. Patr. III.* p. 349.

(*y*) *Aut omnia divina miracula credenda non sunt aut hoc cur non credatur causa nulla est.* Vid. August. *Epist. I. in Quæst. 6. de Jonæ*, n. 30.

(*z*) Tobit xiv. 4—6. 15.

(*a*) 2 Kings xiv. 25. Matt. xii. 39, 41. xvi. 4. Luke xi. 29. Vid. also, 2 Esdras i. 39.

As

As the word with which this book begins is frequently used as a connexive particle, some writers have conceived that these prophecies are but compendious extracts of a larger collection ; but the book appears in its present state to be an entire and perfect work, and the particle with which it begins is here only a common introductory expression. True it is, that Jonah, as probably all the Prophets delivered some prophecies which are no longer extant, as appears from the passage in the Second Book of Kings before alluded to (*b*) ; and these, as intended by their speedy completion only to excite the confidence of cotemporaries, were probably not committed to writing, such chiefly being composed for the canon as were designed for the permanent instruction of the church. There is, however, no sufficient evidence to prove the authenticity of some other predictions ascribed to Jonah by Dorotheus and others (*c*), as that “ when they should see a stone” (i. e. Christ the corner-stone) “ bitterly lamenting, and all the nations in Jerusalem, then should the city be entirely destroyed ;” which pretended prophecy alludes to our Saviour’s weeping over Jerusalem (*d*), and to the assemblage of the Gentiles, which preceded the destruction of the holy city.

The style of Jonah is narrative and simple ; the beautiful prayer contained in the second chapter, has been justly admired. The book furnishes us with a fine description of the power and mercies of God.

The fame of Jonah’s deliverance appears to have spread among the heathen nations, and the Greeks who were accustomed to adorn the memory of their

(*b*) 2 Kings xiv. 25.

(*c*) Epiphan. Dorothe. & Chron. Paschal.

(*d*) Luke xix. 41.

heroes by every remarkable event and embellishment which they could appropriate, afterwards added to the fictitious adventures of Hercules, that of having continued three days without injury in the belly of a dog sent against him by Neptune (*e*). The fable of Arian and the Dolphin, of which the date is fixed at a time nearly coeval with the period of Jonah, is possibly a misrepresentation of particulars recorded in this sacred book.

(*e*) Lycophron & Isaacus Tzetzes, *Cyrill. & Theophylact.* in *Jon. Sext. Emp. Adv. Gram. Lib. I. cap. xii.* Phavorinus in *επιστολῶν* et *Gazæus* in *Dialog. de Immort. Anim.*

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O F T H E

BOOK OF THE PROPHET  
MICAH.

**M**ICAH was unquestionably the author of this Book, and he speaks in that character (*a*). In the Hebrew manuscripts he is placed the sixth, and in the Septuagint copies the third in order of the twelve Prophets. He calls himself a Morasthite (*b*), and is supposed to have been a native of Morasthi, a village situated near the city of Eleutheropolis, in the southern part of Judah, a place distinguished by St. Jerom (*c*) from Marefhah, mentioned in this book (*d*), and in Joshua (*e*).

Micah

(*a*) Chap. iii. 1, 8.      (*b*) Chap. i. 1. Jerem. xxvi. 18.

(*c*) Hieron. Prol. in Micah. Epit. Paul. c. vi. Euseb. de loc. Ebraic. Drusus erroneously imagines that Morasthi might be the same place with Moresteth-gath, mentioned in Micah, ch. i. 14.

(*d*) Chap. i. 15.

(*e*) Joh. xv. 44. St. Jerom, however, places this town likewise in the territory of Judah, and says, that the ruins of it were extant

Micah speaks only of the Kings of Judah, and he prophesied in the days of Jotham, Ahaz, and Hezekiah, cotemporary with whom were Pekah and Hosea, the two last kings of Israel. Micah then began to prophesy soon after Isaiah, Hosea, Joel, and Amos; and he prophesied between A. M. 3246, when Hezekiah died, but probably not during the whole of that period. It is related by Epiphanius (*f*), and the Greek writers who copied him, that Micah was thrown from a precipice and killed by Jehoram, son of Ahab, whom he erroneously calls King of Judah, but who really was King of Israel, and whose *grandson* Jehoram lived at least 130 years before Micah. But these writers (*g*) seem to have confounded Micah with Micahiah the son of Imlah, who flourished in Israel, and prophesied evil of Ahab (*h*); and Micah does not appear to have suffered martyrdom, as may be collected from a passage in Jeremiah (*i*), but probably died in peace under the reign of the good King Hezekiah. St. Jerom says, that his tomb was at Morasthi, and converted into a church in his time (*k*). And Sozomen (*l*) assures us that his body was shewn to Zebennius, Bishop of Eleutheropolis, in the reign of Theodosius the Great, at a place called Barethsatia, which probably might be a corruption of Morasthi, since Sozomen describes it to have been nearly the same

In his time. Josephus represents it to have been in Idumæa. Vid. Joseph. Lib. XIII. c. xxiii. et de Bell. Jud. Lib. I. c. ii. Antiq. Lib. XIV. c. x. 2 Chron. xi. 8. xiv. 10.

(*f*) Epiphanius erroneously calls him a Morasthite of the tribe of Ephraim, and says, that he was buried at Marathi.

(*g*) Athan. in Synop. Euseb. Chron.

(*h*) 1 Kings xxii. 8—29.

(*i*) Jerem. xxvi. 18, 19.

(*k*) Hierom. Ep. xxvii. seu Epitap. Paul. c. vi.

(*l*) Sozom. Hist. Eccles. Lib. VII. c. xxix. & Nicephor. Lib. XII. c. xlviii.

distance

distance from Jerusalem that St. Jerom places Morasthi (m).

Micah, who received the divine revelation by vision (n), was appointed to preach against both Israel and Judah; and executed his commission with great animation and zeal. One of his predictions is related (o) to have saved the life of Jeremiah, who under the reign of Jehoiakim would have been put to death for prophesying the destruction of the temple, had it not appeared that Micah had foretold the same thing under Hezekiah above 100 years before (p). Micah is mentioned as a Prophet in the book of Jeremiah (q), and in the New Testament (r). He is imitated by succeeding Prophets (s), as he himself had borrowed the expressions of those who preceded, or flourished at the same time with him (t). Our Saviour himself, indeed, condescended to speak in the language of the Prophet (u).

Dr. Wells (x) supposes Micah's prophecies to have been uttered in the order in which they are here written. He maintains that the contents of the first chapter were delivered in the time of Jotham and Pekah, and that it consists of general invectives against the sins and idolatry of Israel and Judah, to be punished by impending judgments. What is comprised between the first verse of the second chapter and the

(m) About ten stadia, which answers nearly to the two miles of St. Jerom. Some place Micah's tomb on the declivity of Mount Olivet.

(n) The word of the Lord came to him. Vid. Dr. Wheeler.

(o) Jerem. xxi. 28—29.

(p) Joseph. Antiq. Lib. X. c. 4n. Micah iii. 12.

(q) Jerem. xxv. 18. comp. with Micah iii. 12.

(r) Matt. ii. 5. and John vii. 42.

(s) Comp. Zephaniah iii. 19. with Micah iv. 7. And Ezek. xxi. 27. with Micah iii. 11.

(t) Comp. Micah iv. 1—4. and Isaiah ii. 2—4. Micah iv. 12. with Isa. xli. 15. Micah began to prophecy rather later than Isaiah.

(u) Comp. Micah vii. 6. with Matt. x. 35, 36.

(x) Preface to Micah.

eighth verse of the fourth, he assigns to the reign of Ahaz, and his cotemporaries Pekah and Hosea; and the twelfth verse of the third chapter, which is attributed by Jeremiah to the reign of Hezekiah (*γ*), Wells conceives to have been spoken in the year when Hezekiah was partner in the kingdom with Ahaz, in the last year of the reign of the latter; and the remainder of the book the learned commentator assigns to the reign of Hezekiah. But at whatever period these prophecies were delivered, they contain many remarkable particulars. The Prophet predicted in clear terms, the invasion of Shalmaneser (*α*) and Sennacherib (*α*), and their triumph over Israel and Judah; the captivities, dispersion (*β*), and deliverance (*γ*) of Israel; the cessation of prophecy (*δ*); the destruction of Assyria (*ε*), and of Babylon (*ζ*), the representatives of the enemies of the Christian church; the birth of the Everlasting Ruler at Bethlehem Ephratah (*ζ*); the establishment and exaltation of Christ's kingdom over all nations (*η*); the influence of the Gospel (*ι*); and the destruction of Jerusalem (*κ*).

(*γ*) Jerem. xxvi. 18, 19.

(*α*) Micah i. 6—8. and 2 Kings xxvi. 4, 6.

(*α*) Micah i. 9—16. 2 Kings xviii. 13.

(*β*) Chap. v. 7, 8.

(*ε*) Chap. ii. 12. iv. 10. v. 8.

(*δ*) Chap. iii. 6, 7.

(*ε*) Chap. v. 5, 6. Some imagine that Micah foretells in this prophecy the victory to be obtained by the leaders of the Medes and Babylonians who took Nineveh. Others suppose him to speak of the seven Maccabees with their eight royal successors, from Aristobulus to Antigonus. It may perhaps bear a reference to some higher triumph. Vid. Ezek. ch. xxviii. and xxxix.

(*ζ*) Chap. vii. 8, 10. Mede's Discourses, p. 796.

(*γ*) Micah. v. 26. comp. with Matt. ii. 6. and John vii. 42.

(*β*) Chap. iv. 1, 2.

(*ι*) Chap. iv. 1—8. comp. with Isa. ii. 2—4.

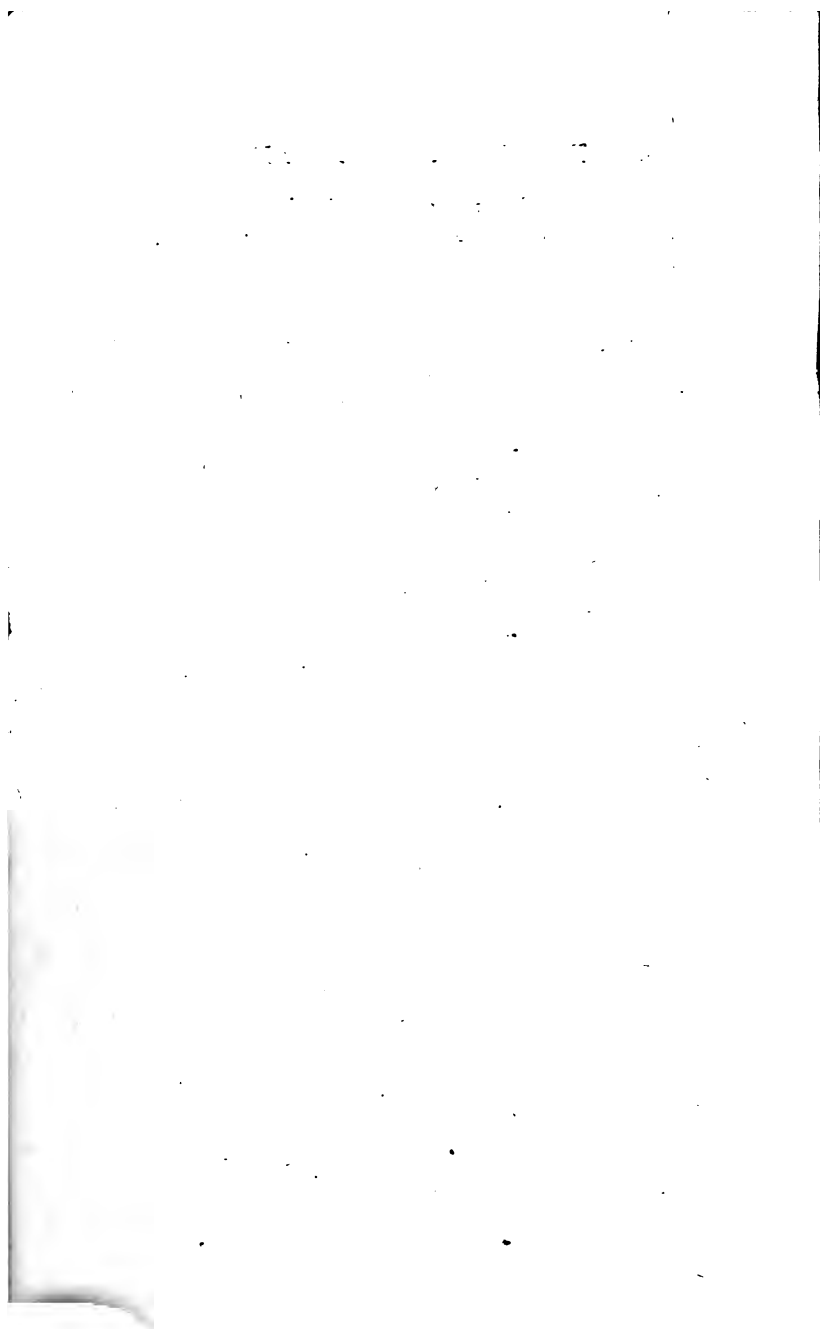
(*κ*) Chap. iii. 12. This prophecy was fulfilled by the destruction of Jerusalem by Vespasian, when according to Christ's prediction, not one stone was left on another. Vid. Joseph. Bell. Jud. Lib. VII. ch. xvii.



The beauty and elegance of Micah's style have been much admired. Bishop Lowth has characterized it as compressed, short, nervous and sharp. It is often elevated, and very poetical, though occasionally obscure from sudden transition of subject.

Micah, after shewing what is good for man, and that the Lord requireth of him "to do justly, and to love mercy, and to walk humbly with God (*l*)" concludes his book with a fine prophetic assurance of God's mercies, who should cast away the sins of his people, and perform the promises which he had sworn unto Abraham.

(*l*) Chap. vi. 2.



OF THE

BOOK OF THE PROPHET  
NAHUM.

**N**AHUM describes himself as an Elkoshite, which some have considered as a patronymick expression; conceiving it to imply his being a descendant of Elkōshā, but which is generally supposed to intimate that he was born at Elkōsh or Elkōsha, a small village in Gallilee, of which St. Jerom professes to have seen the ruins (*a*). Nahum is said to have been of the tribe of Simeon (*b*); but amidst a variety of opinions, it is difficult to determine what precise time should be

(*a*) Epiphanius and Dorotheus place it near Bēgabar, or Bēthabara, where St. John baptized his disciples. Vid. Origen in Joh. But St. Jerom represents it as at a great distance from that town. He says that it was called Elkēsh. It is not mentioned in scripture, or by Josephus.

(*b*) He was probably in Judaea when he received divine revelations. Bēthabara was far from the territory of Simeon.

assigned



assigned for the period of his existence. Josephus (c) asserts that he lived in the time of Jotham, King of Judah, in which case he may be proposed to have prophesied against Nineveh, when Tiglath-Pileser, King of Assyria, carried captive the natives of Galilee, and other parts (d), about A. M. 3264. The Jews place him so late as the reign of Manasseh (e). The most probable opinion is, that though Nahum might have lived in the reigns of both these Kings, yet he delivered these prophecies in Judæa in the reign of Hezekiah (f), for he appears to speak of the taking of No-Ammon, a city of Egypt (g), and of the insolent messengers of Sennacherib (h), as of things past; and he likewise describes the people of Judah as still in their own country, and desirous of celebrating their festivals. He cannot therefore be supposed to have prophesied before the fourteenth year of Hezekiah, since the expedition of Sennacherib against this Prince was in the fourteenth year of Hezekiah's reign, and therefore he probably prophesied between A. M. 3283, when Shalmaneser carried Israel captive into Assyria (i); and A. M. 3294, when Sennacherib was meditating the destruction of Jerusalem.

(c) Joseph. Antiq. Lib. IX. cap. xi. sect. 3. Edit. Hudson. Josephus says, also, that Nahum's predictions concerning Nineveh came to pass in 115 years after, in which case the Prophet must have delivered them in the reign of Ahaz, the son of Jotham, when Salmaneser invaded Samaria, and rendered it tributary.

(d) 2 Kings xv. 29.

(e) Seder Olam, Grot. Sixt. Senens. &c. Clemens Alexandrinus places Nahum between Daniel and Ezekiel, and supposes him to have flourished during the captivity. Vid. Strom. I. p. 92.

(f) Hieron. Theodor. and Theophyl. Præm in Nahum.

(g) Chap. iii. 8. This city is called also Diospolis, and was the same place that was called Thebes by Homer. It was probably first taken by Sennacherib, in his expedition to Egypt, before he marched to Jerusalem. Vid. Calmet in loc. Prid. Con. A. 713. It was afterwards destroyed by Nebuchadnezzar.

(h) Chap. ii. 13. comp. with 2 Kings xviii. 17. et seq.

(i) 2 Kings xvii. 6. Nahum ii. 2.

At this period of perplexity and distress, when the state of Samaria was present to the apprehensions of Judah, when her own cities had been taken by Sennacherib, and Hezekiah had drained his treasury, and even despoiled the temple in the vain hope of averting the fury of Sennacherib (*k*), then was Nahum raised up in consolation (*l*) to Judah, and to proclaim destruction "to him that imagined evil against the Lord (*m*)."  
At this time Sennacherib still continued to send arrogant messages, and blasphemous letters, threatening the destruction of Jerusalem, insulting Hezekiah, and deriding the confidence of his people, who trusted in the Lord (*n*). Already had Isaiah been commissioned to send an assurance of protection to Jerusalem (*o*), and Nahum conspired with him to promise deliverance to Hezekiah (*p*) from the Assyrian yoke, and to anticipate with prophetic exultation the appearance of unwelcome messengers, that should bring good tidings, and publish peace to Judah, who should celebrate her solemn feasts secure from invasion, as her enemy "was utterly cut off (*q*)."

Nahum afterwards in his two last chapters proceeds to foretell the future downfall of the Assyrian empire, renewing those denunciations of wrath which about ninety years before Jonah had uttered against Nineveh, whose repentance was but of short duration, and predicting in the most descriptive manner, that final destruction which was effected probably

(*k*) 2 Kings xviii. 16.

(*l*) Nahum signifies a comforter. Vid. Hieron.

(*m*) Chap. i. 11.

(*n*) 2 Kings, ch. xviii. and xix. 2 Chron. ch. xxxii. Isaiah, xxxii. Nahum i. 7. comp. with Isa. xxxvi. 15.

(*o*) 2 Kings xix. 20—34.

(*p*) Chap. i. 13.

(*q*) Nahum. i. 15. 2 Kings xix. 35. Isa. xxxvii. 36, 37. rofus and Herodorus give a disguised account of the miraculous destruction of Sennacherib's army. Vid. Berosus ap. Joseph. Lib. X. c. i. ii. Herod. Lib. II. c. cxli.

by Nabopalassar and Cyaxaris, A. M. 3392 (r), but certainly by the Medes and Babylonians, whose confederate forces assaulted the Assyrians unexpectedly, "while they were folded together as thorns, and while they were drunken as drunkards (s)," when "the gates of the river were opened, the palace dissolved (t)," and an "overrunning flood" assisted the conquerors in their devastation (u)," who took an endless store of spoil of gold and of silver (x), making an utter end of the place of Nineveh (y), of that vast and populous city, whose walls were an hundred feet high (s), and capable of admitting three chariots abreast upon them, and fortified with fifteen hundred towers, in walls of two hundred feet high (a). So totally, indeed, was this city destroyed, that in the second century after Christ, not a vestige of it remained to ascertain the spot on which it stood. Its situation has long been a matter of uncertainty and dispute (b).

(r) Diodorus Siculus speaks of the taking of Nineveh by Arbaces and Belshazzar, which must have happened at a preceding time. Herodotus, however, asserts, that it was taken by Cyaxares; and since the account of Diodorus minutely corresponds with the prophetic description of Nahum, it is probable that he confounded the two captures, as he mistakes the situation of Nineveh, placing it on the Euphrates. Usher places the final destruction of Nineveh fourteen years earlier than Prieux, who assigns it to A. M. 3392. Vid. Diod. Sic. Lib. II. Herod. Lib. II. Marsham's Chron. Sec. xvii. p. 556.

(s) Chap. i. 10.

(t) Chap. ii. 6.

(u) Chap. i. 8. Diodor. Sic. Lib. II. p. 80. Edit. Stephan. p. 113. Alex. Polyhist. ap. Synes.

(x) Nahum ii. 9. and Diod. Lib. II. p. 81.

(y) Chap. ii. 8, 9. and Newton's ninth Dissertation on Prophecies, vol. i.

(z) Diod. Sic. Lib. II. p. 65. Edit. Stephan. Strabo, Lib. XVI. p. 737. ed. Par.

(a) Lucian *protr.* prop. fin. Lucian was a native of Samosata, a city on the Euphrates, in a country adjacent to Nineveh.

(b) Bochart. Lib. I. cap. xx. col. 248. Marsham's Chron. Sec. xviii. p. 559. The best supported opinion concurs to place the ancient Nineveh (for some suppose there were two, and some three cities of that name) on the Tigris. There are ruins on the eastern bank of the river, said to be those of Nineveh. Vid. Tavernier in Harris, vol. ii. Book II. ch. iv. But probably they are the ruins of Persian Nineveh.

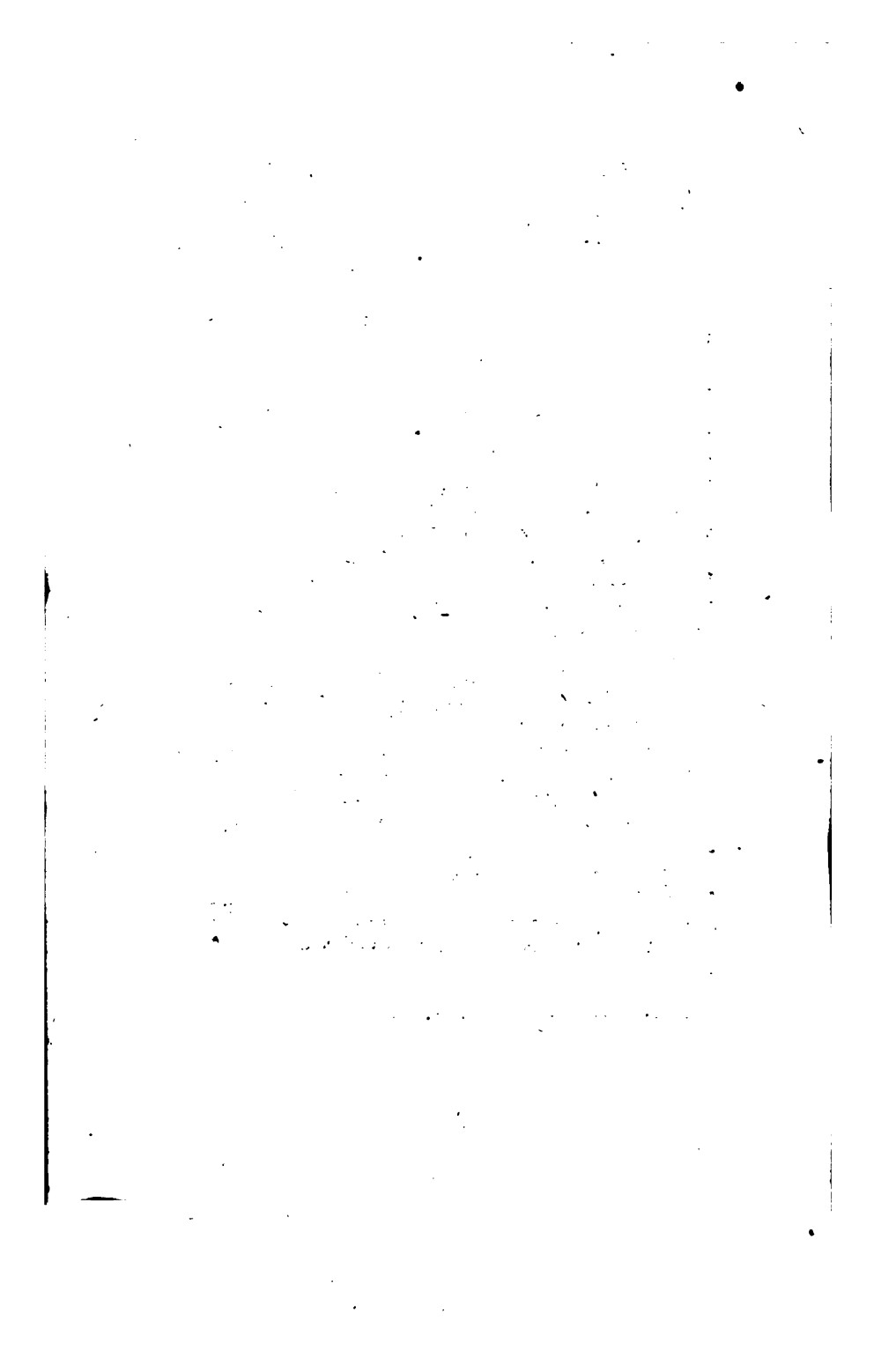
This illustrious prophecy thus remarkably accomplished in little more than a century after it was delivered, affords a signal evidence of the inspiration of Nahum, and a striking lesson of humility to human pride. It must have furnished much consolation to the tribes who were carried away captive by the King of Assyria, as well as to those of Benjamin and Judah, and all must have rejoiced with the hope of deliverance, to hear that their conquerors should in time be conquered, their city levelled to the dust, and their empire overturned. The book in which these interesting prophecies are contained, is justly considered by Bishop Lowth as a complete and perfect poem, of which the conduct and imagery are truly admirable.

The fire, spirit, and sublimity of Nahum, are unequalled. His scenes are painted with great variety and splendor. The exordium of his work, in which he describes the attributes of God, is august, and the preparations for the attack, as well as the destruction of Nineveh, are represented with singular effect (*c*). The art with which the immediate destruction of the Assyrians under Sennacherib is intermingled with the future ruin of the empire, affords a very elegant specimen of the manner in which the Prophets delight to introduce present and distant events under one point of view. The allegorical pictures in this book are particularly beautiful (*d*).

Neither history nor tradition furnish us with any account of Nahum, or of the period of his death. His tomb, or pretended tomb, was formerly shewn in a village named Bethogabra, now called Giblin, near Emmaus.

(*c*) Lowth's *Prælect.* 21.

(*d*) Chap. ii. 7, 11, 12.





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OF THE

BOOK OF THE PROPHET  
HABAKKUK.

**SOME** writers whose relations are probably founded on traditionary accounts, describe Habakkuk as a native of Bethzakar (*a*), and affirm that he was of the tribe of Simeon. Some suppose him to have flourished in the reign of Manasseh (*b*), others in that of Josiah (*c*), and some have placed him so late as Zedekiah (*d*); but the most approved opinion is, that he prophesied under Jehoiakim, who ascended the throne A. M. 3395, and reigned over Judah eleven years.

(*a*) Epiphanius calls it Bethsocher; Dorotheus, Biticuchar. Bathzacharias is mentioned in 1 Macc. vi. 32. this was between Jerusalem and Bethsura; and Josephus describes it as a narrow defile. Vid. Antiq. Lib. XII. c. iv. Bezeth is spoken of in 1 Macc. vii. 19.

(*b*) Seder Olam Rabba, and Zuta. Abarb. Joseph. Antiq. Lib. X. c. iv.

(*c*) Wells, Patrick, &c.

(*d*) Clem. Alex. Strom. I. Epiphan. &c.

As

As the Prophet makes no mention of the Assyrians, and speaks of the Chaldean invasions as near at hand (e), he probably lived after the destruction of the Assyrian empire in the fall of Nineveh, A. M. 3392, and not long before the devastation of Judæa by the victories of Nebuchadnezzar. Habakkuk was then nearly cotemporary with, and predicted the same events as Jeremiah; and he probably lived to witness the completion of that part of his prophecy which related to the afflictions of his country.

Habakkuk is said, as well as Jeremiah, to have chosen to remain amidst the sad scenes of a desolate and deserted land, rather than follow his conquered countrymen into captivity, and even to have refused to accompany those who afterwards retired into Egypt. There are no proofs, however, that, as some writers (f) have asserted, he lived within two years of the return of the Jews, under Zerubbabel, which happened A. M. 3468; but he appears to have died in his own country, and possibly he was buried at Cella, where his tomb was shewn in the time of Eusebius (g).

It must be observed, that some Jews have on very chimerical grounds, pretended that our Prophet was the son of the Shunammite widow, whom Elisha restored to life (h), and the wretched biographers of the Prophets who write under the names of Epiphanius and Dorotheus relate, that on the approach of Nebuchadnezzar to Jerusalem, the Prophet fled to Ostracina, in the land of Ismael; and there continued till

(e) Chap. i. 5. ii. 3. iii. 2, 16—19.

(f) Hieron. *Præf.* in Habac.

(g) Euseb. *Topic.* who calls it Cells, which is, perhaps, the same place with Echela and Bezickar, where Sozomen says that his body was discovered in the time of Theodosius the Elder. Vid. Sozom. *Hist. Ecclesi.* Lib. VII. c. xxix. The Prophet's tomb was shewn also at Gabata, about twelve miles from Eleutheropolis.

(h) 2 Kings iv. 16. The name of Habakkuk had some resemblance with the words of of Elisha, who pronounced to the woman ("thou shalt embrace a son.")

after the retreat of the Chaldeans. But these writers appear, as does also St. Jerom, to have confounded the Prophet with the Habakkuk of the tribe of Levi mentioned by Daniel, who is described in the Greek title to Bel and the Dragon, as the author of that book, and who is therein related to have been snatched up at Jerusalem by an angel, and conveyed to Babylon to furnish food to Daniel in the lion's den; as also to have returned in the same miraculous manner. Habakkuk is said likewise, upon no better authority, to have delivered many prophecies not contained in the book which we now possess; to have predicted the return of the Jews from captivity; the appearance of a great light (the Messiah) and God's glory in the temple, and the destruction of the temple by a nation from the West (the Romans;) as likewise to have composed the story of Susanna, and that of his own conveyance to Babylon.

This book which was certainly composed by Habakkuk (*i*), opens with a pious exclamation, in which the Prophet expostulates with God in the bold terms that a zeal for his glory might suggest, on beholding the iniquities and lawless violence that prevailed among the Jews. The Almighty is represented as declaring that he would "work an incredible work in their days," that he would "raise up the Chaldeans," who are described by name; which nation though then possibly in alliance, if not in friendship with Judah (*h*), should "march through the breadth of the land," and take possession of its dwellings.

As Nahum had before predicted the fall of the Assyrians, who had carried the ten tribes into captivity, so Habakkuk, blending probably all the invasions of the Chaldeans (*l*) under one consideration, describes  
in

(*i*) Chap. i. 1. ii. 1, 2.

(*h*) 2 Kings xxiii. 29. and Prid. A. 610. Josiah 318.

(*l*) Chap. i. 5—10. The Chaldeans invaded Judah three times in the

in the most striking manner, their victories, fierceness, and rapidity, and then, by a sudden transition, contrasts the scene, and points out the punishment of the pride of the victors, and of their false confidence in their gods (*m*); foreshewing in express terms the change and insanity of Nebuchadnezzar (*n*). The Prophet still continues, with reverence for God's attributes, to plead the cause of his countrymen, as more righteous than those whom God had "established for correction," and to enquire why the Almighty should suffer his people to be drawn up "like fishes," by a nation that attributed its success to its own prowess. He is then commanded to write, on durable tablets, and in legible characters, the vision in which it is revealed to him first, that the general expectation on which the faith of the just was built, should surely come, though it must tarry the appointed time (*o*); and, secondly, the destruction of that kingdom of Babylon which had "spoiled many nations," and of those evil Kings who gathered unto themselves all people with insatiable ambition, who should find that

the reign of Nebuchadnezzar; first in the fourth year of Jehoiakim, A. M. 3397; secondly, in the reign of Jeconiah, A. M. 3405; and thirdly, in the ninth year of Zedekiah, A. M. 3414.

(*m*) Chap. ii. 4—12.

(*n*) Chap. i. 11.

(*o*) Ch. ii. 3, 4. Heb. x. 37, 38. St. Paul cites the passage according to the Septuagint, and the original will admit of the same construction. Vid. Pearson's Prolegomena to the Septuagint. Some Greek copies read ἐς καιρόν μακρόν, "for a long time;" the Vulgate has it, *adhuc visus procul*, "the vision is afar off." Bishop Chandler is of opinion, that the third and fourth verses of the second chapter should be thus translated: "And at the end he shall break forth, and not deceive: though he tarry, expect him, because he that cometh will come; he will not go beyond (God's appointed time.) Behold, if any man draw back, the soul of him (God) shall have no pleasure in him; but the just shall live by faith." And the learned Bishop justifies this translation by a reference to the original and to several versions. Vid. Chandler's Defence, ch. ii. sect. 1. p. 162, 163, notes A. The spiritual deliverance included also the temporal restoration from the captivity. The Talmudists apply the prophecy to the advent of the Messiah.

graven images could not profit, but "the Lord" only "in his holy temple." The Prophet having heard the divine promises and threats in fearful reference, concludes his work with an enraptured prayer, in which he supplicates God to hasten the deliverance of his people (*p*). He commemorates in majestic language, the mercies which their forefathers experienced from God when he delivered them out of Egypt, and conducted them through the wilderness, alluding to particular circumstances with a desultory and irregular description, but with all the enthusiasm of inspired piety; entering at once into the midst of the subject, representing God's descent from Teman (*q*); and now contemplating "the tents of Cushan (*r*) in affliction" and terror at the approach of the Israelites; he finishes, with a declaration of entire confidence in God, which no change of circumstance should shake.

It should seem from the title (*s*) prefixed, and from the intimation subjoined to the last verse of this prayer,

(*p*) The ancient fathers explain this hymn as allusive to the Messiah, and the Romish church has inserted into its offices, some parts of it as applicable to Christ. Vid. Cyprian, cont. Jud Lib. II. Euseb. Præpar. Lib. VI. c. xv. August. de Trin. Lib. XVIII. Hieron. Theodoret. Cyrill. &c. Office du Vendredi Saint, Antienne de Laudes, a la Messe.

(*q*) Teman was a part of Seir, or Edom. Paran according to Ptolemy, was a district towards the extremity of the wilderness; a part of it was near Kadesh. Vid. Numb. xiii. 26. and Patrick on Deut. xxxiii. 2.

(*r*) Cushan may mean Chus, or Midian, a part of Arabia Petraea, and Felix. The Arabians were called Scenitæ, or dwellers in tents. The Midianites dwelt in part of Cush. The Prophet may allude to the circumstances described in Exod. xv. 15. Numb. xxii. 3. or xxxi. 2—11. or possibly to some later victories. Vid. Judg. iii. 10. vii. 1. &c. Bochart. Geogr. Sac. 213.

(*s*) The meaning of the word Sigionoth is not known. Some suppose it to imply an instrument, some a tune. In the margin of our Bibles it is explained "according to the variable songs or tunes, called in Hebrew Shigionoth." The directions annexed to the end of the prayer might have been added by Josiah, if the prayer was written in his reign. The meaning of the word Neginoth is uncertain. Vid. title to Psalm. iv.

as well as from the word *Selah* which occurs three times in the chapter, that the prayer was set to music, and perhaps performed in the service of the temple, and it was possibly delivered in a kind of measure. The style of the whole book is poetical, but more especially this beautiful and perfect ode, which is decorated with every kind of imagery and poetical embellishment (1). Habakkuk is imitated by succeeding Prophets, and is cited as an inspired person by the evangelical writers (2).

(1) Lowth's *Prælect.* Poet. 21. and 28. and Green on ch. iii. 3—16.

(2) Heb. x. 37, 38. Rom. i. 17. Gal. iii. 11. Acts xiii. 41. comp. with Heb. i. 5. St. Luke cites this passage according to the Septuagint; and Pocock has shown that the original will admit of the Apostle's construction. Vid. Pocock in *Porta Media*, c. iii. He derives the word *Bagojim*, which we translate, "among the heathen," from the word *Baga*, which still signifies in Arabic to be proud, or scornful; and the word *Tamam* may be translated, "wonder and peril."

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O F T H E

BOOK OF THE PROPHET  
ZEPHANIAH.

THE Prophet Zephaniah informs us that he was the son of Cufhi, and that the word of the Lord came to him in the days of Jofiah King of Judah. He is fuppofed to have been of the tribe of Simeon, and as he traces back his pedigree for four generations (a), he was doubtlefs of noble birth (b), though not of the royal family, as fome have imagined (c) from the refemblance between the names of Hezekiah and that of Hiskia, from whom the Prophet profeffes himfelf to have been a defcendant, the period which intervened between King Hezekiah and the time in which Zephaniah flourifhed, being fcarce fuffi-

(a) Some of the Jews fancied that thefe ancestors were all Prophets. Vid. Hieron. Com. in Sophon, init.

(b) Cyrill

(c) R. Aben-Ezra.

cient to admit of three intermediate ancestors to the Prophet.

Zephaniah begins with denouncing God's wrath against the remnant of Baal (*d*), and the name of the Chemarims (*e*), against them that worshipped the host of heaven, and swore by Malcham (*f*); and therefore probably he addressed those idolatrous priests who were not yet extirpated by the religious zeal of Josiah (*g*); he foretold, also, the destruction of Nineveh, which happened A. M. 3392. And upon these considerations he may be supposed to have prophesied before the last reformation made by Josiah, A. M. 3381. He may be conceived also to have entered on his office towards the commencement of the reign of that monarch, who ascended the throne A. M. 3364, since he preceded Jeremiah, who began his prophetic ministry in the thirteenth year of Josiah's reign. Epiphanius relates, that Zephaniah was born at Mount Sarabatha, or Baratha (*h*).

### Zephaniah

(*d*) Baal was anciently a name applied to the true God, and afterwards prostituted to many Pagan deities. The Baal whose worship Jezabel introduced from Zidon, was, according to Mede, a deified King of the Phœnicians. The name was often given to the heavenly bodies when made the object of idolatrous worship. Vid. Selden. de Diis Syris Syntag. II. c. i. Mede, B. I. Disc. 42.

(*e*) The word Chemarim is translated idolatrous priests, 2 Kings xxiii. 5. They were called Chemarim because clothed in black garments. Vid. Kimchi in loc. and in 2 Kings xxiii. 5. Black was the customary dress of idolatrous priests in many nations. Vid. Horace, Lib. I. Sat. VIII. l. 23, 24. Apoll. Rhod. Lib. III. l. 861. Plutarch de Isid. Apuleius, l. 10. Miles. The black ox, that represented Osiris among the Egyptians, was covered with black silk or linen garment. Vid. Patrick in 2 Kings xxiii. 5.

(*f*) Malcham was the same deity with Molech, a god of the Ammonites. Some suppose him the same with Baal, as both words signify dominion; but the name particularly means the sun. He was worshipped by heathens with human sacrifices, and the Israelites dedicated their children to his service by making them pass through the fire. Vid. Vossius de Orig. et Progres. Idolat. Lib. II. cap. v. Patrick in Levit. xviii. 21. and Calmet's Diss. sur l'Idolat.

(*g*) Comp. Zeph. i. 4, 5—9. with 2 Kings xxiii. 5, 6, 12, &c.

(*h*) Dorotheus calls the place Sabarathara. Sarathafa is mentioned in



Zephaniah and Jeremiah resemble each other so much in those parts where they treat of the idolatries and wickedness that prevailed in their time, that St. Isidore asserts, that Zephaniah was the abbreviator of Jeremiah; but he apparently prophesied before Jeremiah, and the latter seems to speak of those abuses as partially removed, which the former describes as present in the most flagitious extent (*i*).

Zephaniah in this book appears to have conspired with Josiah in his righteous design of bringing back the people to the worship and obedience of the true God. His first chapter contains a general denunciation of vengeance against Judah, and those who superstitiously observed the rites (*k*) of idolaters, or violently invaded the property of others, declaring that "the great day of trouble and distress, of desolation and darkness," was at hand. In the second chapter, the Prophet predicts woe to the Cherethites (*l*), the Moabites, Ammonites, and Æthiopians (*m*), and describes the desolation of Nineveh, in terms wonder-

in Josiah, as a mountainous place in the territory of Reuben. Zeredatha or Sarthas, is spoken of in 2 Chron. iv. 17. The place of Zephaniah's nativity might be Saraa, near Eshthael, in the tribe of Simeon, with the addition of Beth, or Batha, which signifies an house or place of residence.

(*i*) Comp. Zephani. i. 4, 5, 9 with Jerem. ii. 5, 20, 32.

(*k*) Chap. i. 9. The Chaldee Paraphrast applies this verse to those who lived after the rules of the Philistines. Vid. Bochart. Hierozoic. Lib. II. ch. xxxvi. If a superstitious practice be alluded to, it might be derived from the blind prejudice of the Philistines. Vid. 1 Sam. v. 1—5. Traces of a similar observance may be found among other nations. Vid. Juven. Sat. VI. l. 47. Tibul. Lib. I. Eleg. II. l. 89, 90. Lucan. Lib. II. l. 359.

(*l*) The Cherethites, or Cherethims, were the Philistines, who bordered on the Mediterranean, called Cherethims. Ezek. xxv. 16. and Κρηταις, Cretians, in the Septuagint. They are supposed to have been a colony removed from Creta to Palestine. Vid. Lowth and Calmet.

(*m*) Chap. ii. 12. comp. with Jerem. xlv. 2, 9. Ezek. xxx. 4—10. Joseph. Ant. Lib. X. c. xi.

fully descriptive (*n*). These prophecies were chiefly accomplished by the conquests of Nebuchadnezzar (*o*). In the third chapter, the Prophet returns to Jerusalem, arraigns her pollutions, oppressions, and corruption, which should be punished in God's general vengeance; and concludes, as is usual with the Prophets, with promises of a remnant who should trust in the Lord's name, of a return to his favour; and of blessings partly completed by the Gospel dispensations, but finally to be accomplished in the general restoration of the Jews (*p*). In the second and third chapters, likewise, the Prophet magnifies his expressions in speaking of temporal events to an importance which accords only with the effects produced by the preaching of the Gospel, in the destruction of idolatry, and in the calling of the Gentiles to God's service (*q*). The style of Zephaniah is poetical; but it is not distinguished by any peculiar elegance or beauty, though generally animated and impressive.

(*n*) Chap. ii. 14, 15. Some have, without sufficient reason, supposed that this prophecy is an interpolation from Jonah, and that it is alluded to in Tobit xiv. 4, 8. Vid. Whiston's *Authentic Records*, vol. ii. Append. IV.

(*o*) P. id. Con. in 21, 31, and 32, of Nebuchadnezzar.

(*p*) Chap. iii. 8—20:

(*q*) Chap. ii. 11. & ch. iii.

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O F T H E

BOOK O F T H E P R O P H E T  
H A G G A I.

**H**AGGAI is generally reputed to have been born in the captivity, and to have returned from Babylon with Zerubbabel (*a*). He is reckoned as the tenth in order among the Prophets, both in the Hebrew and Greek copies, and may be considered as the first of the three Prophets who flourished among the Jews after their return to their country. He appears to have been raised up by God to exhort Zerubbabel (*b*), and Joshua the high-priest, the son of Josedeck, to resume the work of the temple, which had been interrupted near fourteen years, in consequence of the intrigues of the Samaritans, and other obstructions excited to defeat the edict of Cyrus (*c*). He began

(*a*) Ezra ii. 26. Cyril. Lib. I. Adv. Julian. Epiphan. & Dorothe.

(*b*) Ezra v. 1.

(*c*) Ezra iv. 24.

to prophesy in the second year of Darius Hystaspes, A. M. 3484, about fifteen years after the foundation of the temple had been laid (*d*). The Prophets, after the captivity, sometimes reckon by the dates of those sovereigns to whom their country was subjected.

Haggai begins with representing to the people who delayed by evasive procrastinations the work of the temple, that they were more sollicitous to build and to adorn their own houses, than to labour in the service of God, and informs them, that the scarcity and unfruitful seasons which they experienced, were designed as a punishment for their selfish disregard to the glory of the Lord. His earnest remonstrance and exhortations appear to have produced their effect, and the Prophet in order to encourage those who fondly remembering the magnificence of that glorious structure which had been reared by Solomon, and who, perhaps, impressed with the description furnished by Ezekiel (*e*), must have lamented the comparative meanness of the present building, declares to them in the name of the Lord, that the glory of this latter house, though it might appear as nothing in their eyes, yet should be greater than that of the former; "for thus saith the Lord of Hosts, yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and

(*d*) Ezra v. 1. The Darius of Haggai and Zechariah could not have been Darius Nothus, who did not begin to reign till above 100 years after the decree of Cyrus, and before whose time Zerubbabel and Joshua must have been dead, as well as all those who remembered the temple in its full glory. But as the second year of Darius Hystaspes corresponds with the seventeenth year after the return from the captivity, many might have at that time been living who remembered Solomon's temple which was destroyed only 68 years before; and we may allow the temple to have been rebuilt in about 20 years. Vid. Joseph. Antiq. Lib. XI. c. iv. Clem. Alex. Strom. Lib. I. Witius Miscel. Sac. Lib. c. xx. Dr. Allix, with less reason, contends for Darius Ochus.

(*e*) Ezek. xl.—xlviii.

the desire of all nations shall come ; and I will fill this house with glory, saith the Lord of Hosts (*f*), with a greater glory," with a glory more apparent and manifest than was that clouded and symbolical representation of the divine Majesty which overshadowed the mercy-seat in the old temple, and which prefigured only that incarnate presence of the Messiah in whom should " dwell all the fullness of the Godhead bodily (*g*) ;" that from this temple, though not decorated with silver and with gold, yet there should appear the Prince " of Peace (*h*). " Haggai, after again recapitulating the offences that had excited God's anger, and which could not be atoned for till the people should have repented of their neglect of God's service, and after consoling them with a promise of future blessings, concludes his splendid prophecies which he was enabled to deliver by four distinct revelations (*i*), with predicting the important revolutions that should

(*f*) Chap. ii. 6, 7. comp. with Heb. xii. 26.

(*g*) Coloss. ii. 9.

(*h*) Chap. ii. 6—9. comp. with Ephes. ii. 14. and Heb. xii. 26, 27. Some writers would restrict this magnificent prophecy to an assurance of the riches and splendor of the second temple, maintaining that מְדִינָה, as the nominative case to a plural verb, ought to be translated *desirable things*. But *things* could not with any propriety of speech be said " to come ;" and the Hebrew language admits of a plural substantive for the expression of dignity (as even in the same word in Dan. ix. 23.) It is not clear, indeed, that the word is plural, for the vau, which constitutes the plural termination of מְדִינָה, might perhaps belong to the next word, and signify *be* ; and the Chaldee and Vulgate render the word in the singular number. Certain it is, that neither Zerubbabel's, nor Herod's temple, did ever equal that of Solomon in magnificence ; and the solemnity with which this prophecy is introduced, as well as the grandeur of its description, are hyperbolic in the extreme, unless applied to the glorious presence of the Messiah. Vid. parallel Text in Malac. iii. 1. Chandler's Defen. sect. 1. ch. ii. Newcome, &c.

(*i*) They are precisely marked out. Vid. ch. i. 1. ii. 1, 10, 20.

precede

precede the great and final advent of our Lord (*k*), typically described under the name of Zerubbabel, when the kingdoms of the world should become the kingdoms of the Lord, and his Christ (*l*), a consummation foreshadowed, perhaps, in the temporal commotions which happened before the first advent of our Saviour (*m*).

These signal predictions which obtained to Haggai the character of a Prophet (*n*), were supposed by the Jews to refer to the time of the Messiah (*o*). Some modern objections have, indeed, been made to the exact accomplishment of that prophecy which has been applied to Christ, on a pretence that the temple in which our Saviour appeared, was not in reality a second, but a third temple, rebuilt by Herod; but it is certain, that whatever alterations and additions were made by Herod to Zerubbabel's temple, it did not constitute an entire new building (*p*); and as Herod's structure was a gradual work of forty-six years, no nominal distinction was ever made between the two (*q*), both being considered in popular language, as the second temple; and had the Prophet adopted such distinction, it must have led the Jews to expect a demolition of the temple, instead of serving to comfort them. It is likewise undeniable, that the Jews did in consequence of this prophecy, expect the Messiah

(*k*) Chap. ii. 22, 23.

(*l*) Dan. ii. 44. and Rev. xi. 15.

(*m*) As the Babylonian commotions under Darius, the Macedonian wars, and those between the successors of Alexander, or the disturbances in the Roman empire, which succeeded the death of Cæsar. Vid. Orosius, Lib. VII. c. xviii. &c.

(*n*) Ezra v. i. vi. 14. Heb. xii. 26.

(*o*) Aben-Ezra ap. Degling. Obser. Sac. Par. III. Obser. 20.

(*p*) Joseph. Antiq. Lib. XV. c. xv.

(*q*) Joseph. de Bel. Jud. Lib. VIII. c. xviii. Prid. Con. An. A. C. 534.

to appear in this temple (*r*), till after its destruction by Vespasian; they then applied it to a third, which they expect at some future period.

The file of Haggai is represented by the learned Lowth as entirely prosaic (*s*), but Bishop Newcome has given a translation of it on an idea that a great part of it admits of a metrical division (*t*). Haggai according to some traditionary accounts, must have been conversant with metrical compositions. In some manuscripts of the Septuagint, vulgate, and other versions of the Psalter, titles are prefixed to the cxxxviii<sup>th</sup>, cxlv<sup>th</sup>, cxlviii<sup>th</sup>, and cxlviii<sup>th</sup> Psalms (*u*), by which they are ascribed to Haggai and Zechariah. But as these titles are not in the Hebrew copies, and as the dates and occasions of these several Psalms are in some measure uncertain, we can place but little confidence on these inscriptions. It is, however, very probable, that these Prophets were concerned in the composition of some of these hymns, which were produced after the return from the captivity. Haggai was probably of the sacerdotal race; and Epiphanius relates, that he was buried among the Priests at Jerusalem. He and Zechariah are said to have been the first who sung the Hallelujah in the temple. The Rabbins report, that they were both of the great synagogue (*x*), which they

(*r*) Talm. Sanh. c. x. sect. 30. Maimon. in Sanh. Midr. on Deut. xxxiii. 12. Ber. Ketan on Gen. i. Par. II. Ber. Rab. on Gen. xxvii. 27. Talm. Hier. tr. Beracoth in Lightf. R. Sal. Jarchi. Book Caphtor, quoted by Grotius de Verit. L. V.

(*s*) Prælect. Poet. 21.

(*t*) Newcome's attempt towards an improved version of Twelve Minor Prophets.

(*u*) Prol. in Bib. Max.

(*x*) For this reason Abarbanel excludes them, as well as Malachi, from the rank of Prophets, though their books were admitted into the canon

they suppose to have had its origin in the time of Darius Hyftaspes.

canon, and they were considered as Prophets by the Jews, and the synagogues were allowed to contain some persons intitled to the rank of Prophets. Vid. Maimon. More Nevoch, Par. 1. c. lix. Vid. Auctor. Besh. Mirac, ad Bava Bathra. c. i.



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O F T H E

BOOK OF THE PROPHET  
ZECHARIAH.

**Z** ECHARIAH was the son of Barachiah, and the grandson of Iddo (*a*), the last of whom is supposed to have been a different person from the Iddo mentioned by Nehemiah as one of the priests that returned from Babylon under the conduct of Zerubbabel (*b*); but it is very possible that Zechariah might have been of the sacerdotal race, and when released by

(*a*) Chap. i. 1. Ezra v. 1. vi. 14. where son is put for descendant, as is usual in scripture. Vid. Dan. v. 2. Matt. i. 1.

(*b*) Nehem. xii. 4. St. Jerom says, that it was not doubted that Iddo was the same person with the man of God who was sent to Jeroboam. Vid. 1 Kings xiii. 1, 2. 2 Chron. xii. 15. but this was probably an error. It is certain, at least, that Zechariah could not be the grandson of a man who lived above 400 years before he began to prophecy. It is doubtful whether Iddo, the ancestor of Zechariah, is described in this book as a Prophet, for that title is ambiguously placed in chap. i. 1. The Septuagint and Vulgate apply the title to Zechariah. *Ζαχαρίας Ἰωῖν Ἰω βαρχία, υἱὸν Ἰδδο, Ἰω Προφήτην.*

the

the decree of Cyrus from the captivity, in which he probably was born, have been accompanied by his grandfather in the general restoration. No certain information can be collected concerning the time and place in which Zechariah was born. Some writers relate that he was of the tribe of Levi, and consecrated to the priestly office (*c*) ; and we are told that his body was found with a sacerdotal white robe at Caphar, or Capher (*d*), at the extremity of the territory of Eleutheropolis ; while by others we are informed that he was buried at Betharia, in the land of Noeman, about forty furlongs from Eleutheropolis (*e*) ; not to mention that according to other accounts his remains were deposited near those of Haggai at Jerusalem (*f*), and that his pretended tomb is still shewn at the foot of Mount Olivet.

But little reliance can be placed on these and similar representations, some, or indeed all of which, have confounded the Prophet with other persons mentioned in the scriptures. Sozomen imagined that the Prophet was the same person with Zechariah the son of Jebe-rechiah, the witness mentioned by Isaiah (*g*), and who appears to have lived in the time of Ahaz, about A. M. 3262. Others by a greater anachronism, make him coeval with Joash (*h*), or Uzziah (*i*).

(*c*) Cyrill. Præf. in Com. in Zechar. Epiph. Dorothe. &c.

(*d*) Sozomen, who relates an idle tale concerning the miraculous discovery of Zechariah's body at Caphar, adds to the account, that an infant was found under the Prophet's feet, buried with the ornaments of royalty ; and that about the same time an apocryphal book was found, in which it was written, that the favourite son of Joash died suddenly on the seventh day after that monarch had slain Zechariah, and that Joash considering it as a judgment, ordered that his son's body should be buried with that of the Prophet. Sozomen. Lib. IX. c. ult. Niceph. Lib. XIV. c. viii.

(*e*) Dorotheus.

(*f*) Epiphanius.

(*g*) Isaiah viii. 2.

(*h*) 2 Chron. xxvi. 23. Epiphanius. &c.

(*i*) 2 Chron. xxvi. 5.

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The author of the present work (*k*) was unquestionably a cotemporary with Haggai, and began his prophecy two months after him, in the eighth month of the second year of Darius Hystaspes, A. M. 3484, being commissioned as well as Haggai, to exhort the Jews to proceed in the building of the temple, after the interruption which the work had suffered. We are informed by Ezra, that the Jews "prospered through the prophesying (*l*)," and obeying the instructions of Zechariah, who continued to prophesy above two years; the last revelation of which the date is specified in this book having been delivered in the fourth day of the ninth month of the fourth year of Darius Hystaspes (*m*); Zechariah therefore probably lived to witness the completion of the temple, which was finished in about six years, and having contributed either as a priest, or a member of the great synagogue, as well as a Prophet, to promote the welfare and interests of his country, died in peace, being probably a different person from the Zachariah mentioned by Christ (*n*).

Zechariah.

(*k*) Chap. i. 1. Ezra v. 1. vi. 14. Haggai i. 1.

(*l*) Ezra vi. 14.

(*m*) Chap. vii. 1. The month Chisleu corresponds with part of our November and December.

(*n*) Our Saviour, vid. Matt. xxiii. 35. imputes to the Jews the blood of Zacharias the son of Barachias, accusing them of having slain him between the temple and the altar. By this martyr, however, was probably meant Zecharias, the son of Jchoiada, who is related in 2 Chron. xxiv. 21. to have been slain by command of Joash in the court of the Lord's house (which might be between the temple and the altar,) for it is not conceivable that both Zachariah and Zechariah were slain in the same manner. It is probable, therefore, that the copyists of St. Matthew inserted Barachias, (perhaps first in the margin) thinking that it must have been the Prophet whose writings were extant. And this is confirmed, if we consider that Barachias is not mentioned in the parallel passage of St. Luke. Vid. ch. xi. 5. And St. Jerom assures us, that in a manuscript copy of the Gospel of St. Matthew, used by the Nazarenes, which he obtained permission from the inhabitants of Beræa in Syria, to copy, it was written, the son of Jchoiada. Vid. Hieron. in Matt. xxiii. & de Script. Eccles. Josephus

## 414 OF THE BOOK OF ZECHARIAH.

Zechariah, who certainly collected his own prophecies into their present form (*o*), is mentioned as a Prophet by Ezra (*p*), and is cited as an inspired writer by the sacred penmen of the New Testament (*q*). The minute accomplishment of his own illustrious prophecies bears a signal testimony to the truth of that infallible spirit by which he was inspired. He was so distinguished for the peculiar excellency of his predictions, as to be styled the sun among the lesser Prophets. It is, however, the sun sometimes clouded by obscurity. The ænigmatical cast of his visions, which are of difficult interpretation, must, indeed, be supposed necessarily produce some shades. The general design of the work, however, is sufficiently obvious; and it is occasionally illuminated with the brightest and most striking passages.

The Prophet, in conformity with his first intention, begins with general exhortations to his countrymen, exciting them to repent from the evil ways of their fathers, to whom the Prophets had vainly addressed their cry; describes, as an interesting representation which he had beheld in vision, angels of the Lord ministering to his will, and interceding for mercy on Jerusalem, and the desolate cities of Judæa, which had experienced God's indignation seventy years (*r*), while

phus relates, that Zachariah, the son of Baruch, was slain in the temple, but he certainly means the cotemporary of Joash. Vid. de Bell. Jud. L. IV.

(*o*) Chap. i. 9. ii. 2.

(*p*) Ezra, v. 1. vi. 14.

(*q*) Matt. xxi. 4, 5. xxvi. 31. xxvii. 9. Mark xiv. 27. John xiv. 15. xix. 37. Ephes. iv. 25. Revel. i. 7. and the marginal references in our Bible.

(*r*) Chap. i. 12. Zechariah reckons these seventy years from the besieging of Jerusalem in the ninth year of the reign of Zedekiah, and the tenth month, for which a solemn fast was kept by the Jews. Com. 2 Kings xxv. 1. with Zech. viii. 19. this ends in the second year of Darius. If we reckon from the destruction of Jerusalem in the eleventh year of Zedekiah, the seventy years will be completed in the fourth year of Darius. Vid. Zech. vii. 1, 5. Prid. An. C. 518.

other

other nations connected with Judah were in peace. He announces God's displeasure against the heathens who "had helped forward the affliction" of the Jews by endeavours to impede the building of the temple, and declares, that the house of the Lord should be built in Jerufalem, and Zion be comforted (*s*). The Prophet then proceeds figuratively to represent the increase and prosperity of the Jews (*t*), promising that God should be unto them "a wall of fire;" that he should dwell in the midst of them, and the nations to be converted to his service (*u*); that the high-priest should be restored with his former splendor in the person of Joshua, who is declared to be the type (*x*) of that spiritual servant of the Lord who should be called "the branch (*y*)," become the chief corner-stone of his church, and remove the iniquity of the land, and the success of whose government is fore-shewn under the promised completion of Zerubbabel's designs (*z*). The Prophet then interweaves in his discourse some instructive admonitions, unfolding the ample roll of God's judgment against theft and perjury, and other prevailing wickedness (*a*), such as

(*s*) Chap. I. 16, 17.

(*t*) Chap. ii. 4. comp. with Joseph. B. Jud. V. 4. 2. Vi. tringa, &c.

(*u*) Chap. ii. 10—13.

(*x*) Chap. iii. 8. The word Mophet signifies a wonder, or a type. Vid. Isa. xx. 3. Ezek. xii. 7. xiv. 24. Chand. Def. ch. iii. sect. 1, 4.

(*y*) Chap. iii. 8, 9. A title of the Messiah, as descending from the stock of David. Vid. Isa. iv. 2. Jerem. xxiii. 5. The Chaldee Paraphrast applies these texts to Christ, who is eminently called God's servant. Vid. Isa. xli. 1. xlix. 3. lii. 13. liii. 11. Ezek. xxxiv. 23. The Seventy translate the word Tsemach here and elsewhere, *Ανατολη*, the East, or sun-rising, thence applied to Christ. Luke i. 78. and translated "the day-spring." Hence, perhaps, the Jewish prophecy mentioned by Tacitus, (ut valesceret Oriens.) V.d. Tacit. Hist. Lib. V. c. xiii. Grot. in loc. & ad Agg. ii. 8.

(*z*) Chap. iv. 9, 10.

(*a*) Chap. v. & Deut. ch. xxvii. xxviii.

had provoked God's former vengeance. He then emblematically portrays the four successive empires that had been, or should be employed as ministers of wrath (*b*), and is empowered to foretel the establishment of the Jewish government, and to crown the representative of Christ, who should be both King and Priest, with the emblems of civil and religious authority united (*c*).

To the captives from Babylon, or other professors of the Hebrew religion (*d*), who pharisaically observed solemn fasts without true contrition, the Prophet inculcates judgment, mercy, and compassion (*e*), and then addressing himself to the Jews, he promises a return of righteousness and favour to Jerusalem, assuring them, that the mournful fasts with which they lamented its destruction, should be converted into cheerful feasts, and that the church of the Lord should be enlarged by the accession of many nations converted by means of the Jews (*f*).

The twelfth verse of the eleventh chapter of this book, which exhibits a prophetic description of some circumstances afterwards fulfilled in our Saviour, appears to be cited by St. Matthew as spoken by Jeremy (*g*); and as this and the two preceding chapters, which are connected by a kind of continuation, have been thought to contain some particulars more suitable

(*b*) Chap. vi. The chariots and horses probably represent the Babylonian, Persian, Macedonian, and Roman empire. The two brazen mountains may signify God's immovable decrees. Vid. Pis. xxxvi. 6.

(*c*) Chap. vi. 10—15.

(*d*) Some have supposed that they who sent to pray before the Lord, vid. ch. vii. 2. were Persian officers of Darius. Theodoret imagines, that they were Cutheans, or Samaritans. Others, that they were distant inhabitants of Judea; probably they were Jewish captives from Babylon. Vid. Calmet and other Commentators.

(*e*) Chap. vii. 9, 10.

(*f*) Chap. viii.

(*g*) Matt. xxvii. 9, 10.

to the period of Jeremiah, than to that of Zechariah; or to the design of his appointment (*h*), some learned writers have conceived (*i*), that they were written by the former Prophet, that they differ in style from the eight first chapters (*k*); and have been accidentally transposed or joined to those of Zechariah, from similarity of subject. Other writers are, however, of opinion, that St. Matthew in the place referred to, might allude to some traditional prophecy of Jeremiah, of that the name of Jeremy was improperly added or substituted by a mistake of the copyist of the Gospel for that of Zechariah (*l*); and those writers maintain; that the chapters concerned in this enquiry admit of a construction perfectly consistent with the time of Zechariah; that Zechariah in them describes the conquest of Damascus, Tyre, and Sidon; and of the cities of the Philistines, as effected by Alexander (*m*), the

(*h*) Mede is of opinion, that the description of Tyre, in chap. ix. 3. was not applicable to her condition after the destruction effected by Nebuchadnezzar; but new Tyre might be rising into prosperity in the time of Zechariah. The prophecies in the ninth chapter against Damascus and the Philistines, and especially against Askelon, have been judged more descriptive of the desolation produced by Nebuchadnezzar, than of circumstances which resulted from the victories of Alexander. It may be observed, likewise, that Assyria is threatened in chap. x. 11. though that empire was destroyed before the time of Zechariah. Assyria, however, may be put for Syria, or the enemies of God in general. Some, also, apply the passage in chap. xi. 1—6, at least in the first instance, to the destruction of Jerusalem produced by the Babylonians, though perhaps, it may refer only to those calamitous circumstances which occurred subsequently to the time of Zechariah, as under Antiochus or Vespasian. Vid. i Macc. i. Joseph de Bell. Jud.

(*i*) Hammond in Matt. xvii. Mede, Book IV. Epist. 31, & 60. Kidder. Demost. Part II. c. iii. Randolph's Texts cited in N. T. n. 28.

(*k*) Lowth's Praefat. Poet. 31.

(*l*) Matt. xxvii. 9. One MS. The Syriac and Persic versions, & Cod. Ver. & Verpo in Blanchini Evan. quad. read *dia te propheta*, without any name, as do some of the others. St. Jerom professes to have seen a book attributed to Jeremiah, in which the prophetic passage was contained.

(*m*) Chap. ix. 1—16.

victories of the Maccabees over the troops of Antiochus, who was of Grecian descent, with future successes to be obtained by conversion to the true God, and deliverances similar to those from Egypt and Assyria (*n*), that Zechariah then angry at the little effect produced by his endeavours, denounces the future destruction of Jerusalem, its temple (*o*), and lofty houses, and represents himself as breaking in vision the symbolical badges of his pastoral office, and as assuming "the instruments of a foolish shepherd," to foreflew the cruelties which should be exercised by wicked rulers (*p*), interperfed with, and adumbrated by which temporal promises and threats, are prophecies of Christ, who is spoken of in the most striking manner, as with respect to his lowly entrance to Jerusalem "upon an afs, and upon a colt the foal of an afs (*q*)," and his being valued at thirty pieces of silver, which is typically forefhewn in a visionary representation (*r*).

Whatever may be determined as to these three chapters, there is no sufficient reason to suppose, with some commentators, that the twelfth, thirteenth, and fourteenth chapters also, which constitute a distinct prophecy, were written before the time of Zechariah, since they contain nothing incompatible with the pe-

(*n*) Chap. ix. 13. x. 10—11.

(*o*) Chap. xi. 1—3. Lebanon is supposed to mean the temple with its cedar buildings. The Jewish writers relate, that before the destruction of the temple, the doors, though barred with iron, opened of their own accord. Vid. Joseph. de Bell. Jud. Lib. VII. c. xii. when R. Johanan, a disciple of R. Hillel, directing his speech to the temple, said, "I know thy destruction is at hand, according to the prophecy of Zechariah" (open thy doors, O Lebanon) And Tacitus gives the same account of the opening of the doors. Vid. Hist. Lib. V.

(*p*) Chap. xi. 15—17. Basnage's Hist. of the Jews, Book VII. Prid. Con. Par. I. B. iii. Anno. vi. Ptolemy Philometer.

(*q*) Chap. ix. 9. comp. with Matt. xxi. 29. where the Evangelist, perhaps, refers likewise to Isaiah lxii. 11. Vid. also, John xii. 14. who cites the sense rather than the words of the Prophet.

(*r*) Chap. xi. 12, 13. comp. with Matt. xxvii. 13. xxvii. 3—10.



riod of that Prophet (*s*). But at whatever time they were written, they were unquestionably the production of an inspired writer, since they are cited as such in the New Testament (*t*). They contain prophecies which refer entirely to the circumstances of the christian dispensation; they begin with the assurance of some final victories to be obtained over the enemies of Jerusalem (*u*); they describe the restoration of the Jews, their conversion and bitter compunction for having pierced the Messiah (*x*); their admission by baptism to the privileges of the Gospel covenant (*y*); and their deliverance from the delusion of false prophets. The Prophet then reverts to foreflew the dispersion of Christ's disciples (*z*), and the preservation of a small remainder of his converts, whose faith should be tried in affliction. In the last chapter he represents the destruction of Jerusalem by the Romans (*a*), the subsequent discomfiture of its enemies (*b*), and the final and triumphant establishment of Christ's righteous kingdom, who should be King over the whole earth (*c*). The Prophet describes these particulars

(*s*) It has been supposed that the Prophet in chap. xii. 11. alludes to the mourning made for Jotham, who was slain at Megiddo. Vid. 2 Kings xxiii. 2—9. 2 Chron. xxxv. 22—25. But Zechariah might speak of this mourning as proverbially sorrowful, though it happened before his time. Some also have imagined, that the prediction in chap. xiii. 2—6. was uttered before the captivity, though the abuses of which the final extirpation is there foretold, were not so totally suppressed as to be unknown after the return from Babylon, the Prophets likewise, in general, in their descriptions of the final reformation to be produced in the church, foretel the utter destruction of idolatry. Vid. Isa. ii. 18. xxx. 22. xxxi. 7. Hosea ii. 17. Micah v. 13.

(*t*) John xix. 37. Matt. xxvi. 31.

(*u*) Chap. xii. 1—9. comp. with Ezek. ch. xxxvii. xxxix. and Revel. xx. 9.

(*x*) Chap. xii. 10. (*y*) Chap. xiii. 1.

(*z*) Chap. xiii. 7. comp. with Matt. xxvi. 31. and Mark. xiv. 27.

(*a*) Chap. xiv. 1, 2. that by Vespasian. Vid. Euseb. Demost. Lib. VI.

(*b*) Chap. xiv. 3.

(*c*) Chap. xiv. 8. and following verses.

with a clearness which indicated the near approach of the events of which he speaks.

The style of Zechariah is so remarkably similar to that of Jeremiah, that the Jews were accustomed to observe that the spirit of Jeremiah had passed into him. He is generally prosaic till towards the conclusion of his work, when he becomes more elevated and poetical. The whole work is beautifully connected by easy transitions, and present and future scenes are blended with the most delicate contexture. Epiphanius attributes some predictions to Zechariah, which were delivered according to his account by the Prophet at Babylon, and on the journey in his return from thence; but these are not extant in scripture, and are of very questionable authority. The Zechariah to whom an apocryphal book is attributed by some writers, is supposed to have been a different person from the Prophet, and according to Fabricius, he was the father of John the Baptist (d).

(d) Athas. Synop. Fabric. Pseudep. Script. vol. i.

## OF THE BOOK OF THE PROPHET MALACHI.

**M**ALACHI was the last of those Prophets who flourished before the Gospel dispensation. Some writers strangely imagine that Malachi was merely a general name, signifying the angel of the Lord, a messenger, or Prophet, because the title of Malach-Jehovah, or messenger of the Lord, was often applied to the Prophets (a). The Septuagint version has rendered **מַלְאָכִי**, Malachi, his angel; and several of the fathers have quoted Malachi under the title of the angel of the Lord; and hence some have conceived that he was an angel incarnate, and not a

(a) Isa. xlii. 26. Hagga. i. 13. Malmon. More Nevech, Par. II. c. 34. "Propheta non raro vocatur Angelus."

man (b). Others have supposed that under the appellative name of Malachi, was intended Ezra (c), and have maintained that Malachi is not mentioned among the Prophets in the book of Ecclesiasticus. But it is very certain, that Malachi was a different person from Ezra. His work had a distinct place in the Hebrew canon, and in fact he is as much noticed by the author of Ecclesiasticus, as any of the other Minor Prophets, all of whom are celebrated under one collective memorial (d). The names of the Prophets are very often expressive of their office; and that of Malachi was probably assumed as descriptive of his character (e), as he was eminently distinguished for the virtues of his mind, and for the graces of his exterior form; it was unquestionably the appropriate name of an human Prophet.

Malachi is represented by some traditionary accounts, to have been of the tribe of Zabulon, and a native of Sapha (f), to have died young, and to have been buried with his ancestors at Sapha, after having assisted as a member of the great synagogue in the re-establishment of order and prosperity in his country. Usher conceives him to have flourished about A. M. 3588, which is about twenty years later than the period assigned to him by Blair (g). But as it appears from

(b) Origen. tom. ii. in Joan Hieron. in Agg. Præf. in Malach. & Epist. ad Evagrium. Tertull. cont. Judæ. The same idea prevailed concerning Haggai, the Baptist, &c.

(c) Abrab. Zacut. in Juchasin. David Ganz. Chald. Parap. in Malachi. Buxtorf. Tiberiad. c. iii. Hieron. Præf. in Malach. Isidor. &c.

(d) Eccles. xlix. 10.

(e) Some inventive writers absurdly say, that an angel visibly appeared to confirm immediately what the Prophet uttered. Vid. Epiph. Doroth. & Chron. Alex.

(f) Or Sapha, or Supha, or Socha. Vid. Epiph. Doroth. &c.

(g) St. Jerom makes Malachi cotemporary with Darius Hystaspes. Vid. Hieron. Præf. in 12 Proph. & Proœm. in Mal. Euseb. Chron. Lib. II. Theodor. Proœm. in 12 Proph. But if we admit

from the consent of all Jewish and Christian antiquity, that the light of prophecy expired in Malachi (*h*), we may suppose that the termination of his ministry coincided with the accomplishment of the first seven weeks of Daniel's prophecy, which was the period allotted for "sealing the vision and prophecy (*i*)."  
This, according to Prideaux's account, must be assigned to A. M. 3595, but according to the calculations of Bishop Lloyd, to A. M. 3607, twelve years later (*k*); whichever reckoning we may prefer, Malachi must be admitted to have completed the canon of the Old Testament about four hundred years before the birth of Christ, when the great designs of Providence were completed in the termination of the prophetic ministry, and when a scheme of prophecy was unfolded which in its entire contexture was to be accommodated to, and to characterize the Messiah.

Malachi certainly prophesied some time after Haggai and Zechariah, for in his time the temple was rebuilt and the worship re-established (*l*); his ministry coincided with or succeeded that of Nehemiah. He censures the same offences that had excited the indignation of that governor, and which he had not been able entirely to reform, for Malachi, speaking of

admit Blair's account, which gives Malachi the highest antiquity, he must rather have been cotemporary with Artaxerxes Longimanus, or Darius Nothus. Vid. August. de Civit. Dei, Lib. XVIII. c. xxvi. Clem. Alex. Strom. I. Cyrill. Præf. in Malac.

(*b*) Abraham Zacutus in Juchasin. David Ganz in Zemach David. Seder Olam Zuta. Maimon. Massek. Soth c. ult. Edict. Bartiner. Gem. Sanhed. c. i. § 13. Costi Maam, 3. § 39. R. Tanchum. 1 Macc. iv. 46. ix. 27. Clemens Alex. Strom. Lib. I. Justin Martyr entertained a false notion that the spirit of prophecy did not cease till the Christian æra. Smith on Prophecy, ch. xii.

(*i*) Dan. ix. 24.

(*k*) Preface to Nehemiah, p. 220, note 1.

(*l*) Chap. i. 7, 10, 12. iii. 10.

God's

God's superior kindness to the Israelites above the Edomites, begins with declaiming against the priests for their prophane and mercenary conduct, and the people for their multiplied divorces and intermarriages with idolatrous nations (*m*); he threatens them with punishment and rejection, declaring that God would "make his name great among the Gentiles (*n*)," for that he was wearied with the impiety of Israel; and thence the Prophet takes occasion awfully to proclaim that the Lord whom they fought should suddenly come to his temple preceded by that messenger of the covenant who, like an harbinger, should prepare his way; that the Lord, when he should appear, should purify the sons of Levi, from their unrighteousness, and refine them as metal from the dross (*o*); that then "the offering of Judah," the spiritual sacrifice of the heart, should "be pleasant to the Lord," as was that of the Patriarchs, or their uncorrupted ancestors (*p*), and that the Lord would quickly exterminate the corruptions and adulteries that prevailed. He proceeds with an earnest exhortation to repentance, promising high rewards and remembrance to the righteous in that last day when the Lord should select unto himself a peculiar treasure, and finally discern between the righteous and the wicked (*q*). Malachi concludes with another assurance of approaching salvation to those who feared

(*m*) Mal. ii. 11. comp. with Neh. xiii. 23—27. and Mal. i. 19. iii. 8. with Neh. xiii. 29, 11.

(*n*) Chap. i. 11. The latter part of this verse relative to the Mincha, or bread-offering to be generally offered up, was considered in the primitive churches as express prophecy of the christian sacrifice in the Eucharist, of which the circumstances are described under the typical rites of the Jewish worship. Hence the words of the passage were inserted into an hymn in the liturgy of the church of Alexandria, which is called the liturgy of St. Mark. Vid. John iv. 51, 22. Mede's Discourses on the Christian Sacrifice, vol. i. (B. II. p. 451.

(*o*) Chap. iii. 1—3. Isaiah i. 25.

(*p*) Chap. iii. 4. "As in the days of old."

(*q*) Chap. iii. 16—18.

God's name, from that "sun of righteousness which should arise with healing in his wings," and render them triumphant, enjoining till that day, an observance of the Law of Moses, till the advent of Elijah (*r*); the Prophet who before the coming of that "great and dreadful day of the Lord, should turn the heart of the fathers to the children, and the heart of the children (*s*) to their fathers," who should produce an entire amendment in the minds of the people. Thus Malachi sealed up the volume of prophecy in the description of that personage whose appearance the evangelists begin the Gospel history (*t*); and he who terminated the illustrious succession of the Prophets, and predicted the coming of the Baptist, was in an especial degree entitled to a share of our Saviour's testimony, who declared, in terms which defined the period and extent of prophecy, that "all the Prophets prophesied until John (*u*)."<sup>1</sup> Malachi is likewise elsewhere frequently cited as a Prophet by the writers of the New Testament (*x*).

The style of Malachi has been represented as of the middle kind; it is not remarkable for beauty, as he lived in the decline of the Hebrew poetry, which decayed much after the Jewish captivity.

(*r*) Chap. iv. 5. John came in the spirit and power of Elias. Vid. Luke i. 17. and resembled him in office and character. Vid. Mark ix. 12. Eccles. xlviii. 10. The Seventy, following the received Jewish tradition, add "the Tishbite." In this sense John denies himself to be Elias. John i. 21. He was not Elias himself, but another Elias, the antitype of the first.

(*s*) It is proposed to translate *וְיָ*, *al*; not 'to,' but 'with.' Vid. Exod. xxxv. 22. &c. Kimchi. And then the passage means not that Elijah should reconcile religious differences between intimate relations, but that he should produce a general reformation. Vid. Arnold. in Eccles. xlviii. 10.

(*t*) Mark i. 1, 2.

(*u*) Matt. xi. 13. Luke xvi. 16. Jansen. in Eccles. xlviii. 2.

(*x*) Matt. xi. 10. xvii. 10—12. Mark i. 2. ix. 11, 12. Luke i. 17. vii. 27. Rom. ix. 13.





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# P R E F A C E

T O T H E

## A P O C R Y P H A L B O O K S.

**T**HE books which are admitted into our Bibles under the description of Apocryphal Books, are so denominated from a Greek word, which is expressive of the uncertainty and concealed nature of their original (a). They have no title to be considered

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(a) Apocrypha, from *αποκρύπτω*, to hide. The word seems to have been at first applied only to books of doubtful authority, or as it is used by Origen, to imply works out of the canon. It was afterwards employed to characterize spurious and pernicious books. Some think, that books of doubtful character were first termed apocryphal by the Jews, because shut up from the generality of readers, and affirm that they were concealed in a chest of the temple. In the primitive christian church some of these books, especially those of Wisdom and Ecclesiasticus,

as inspired writings, and though in respect of their antiquity and valuable contents they are annexed to the canonical books, it is in a separate division, and by no means upon an idea that they are of equal authority in point of doctrine with them, or that they are to be received as oracles of faith, to sanctify opinions, or to determine religious controversies.

It is universally allowed, that these books were not in the canon of the Jews, to whom alone "were committed the oracles of God (*b*)," and, indeed, that they were composed after the closing of the sacred catalogue, though some writers without a shadow of authority have pretended that some of them, as Tobit, Judith, Ecclesiasticus, Baruch, and perhaps others, were received by the Jews into a second canon (*c*), said to be made by a council assembled at Jerusalem in the time of Eleazer the high-priest, upon the occasion of sending the seventy-two interpreters to Ptolemy King of Egypt (*d*), and that the rest were canonized by a third council, assembled in the time of Sammai and Hillel; but of these councils the Jews, tenacious as they are of traditions, have no account or memorial, and the books in question were composed after the cessation of the prophetic spirit, by persons who displayed no characters of inspiration, and some of whom seem to have disclaimed its pretensions (*e*), and therefore

Ecclesiasticus, were imported to Catechumens, all of them were allowed to be read under certain restrictions. Vid. Canon. Apost. Athan. Synops.

(*b*) Rom. iii. 2. Joseph. cont. Apion, Lib. I. Hieron. Prolog. Gal. Introduction, p. 8.

(*c*) Hence they are sometimes called Deutero-canonical by the Romanists.

(*d*) Genebr. Chron. Lib. II. p. 122. col. 2. and p. 124. col. 1. Makdonate, de Sacram. Romul. 9. de August. p. 145. Serr. in Macc. Prolog. iii.

(*e*) 1 Macc. ix. 27. 2 Macc. ii. 30, 31. xv. 38.

they

they were ranged by the Jews among the writings which they termed Haglographa, in an inferior sense of that word (*f*).

Tobit and Judith, were, indeed, supposed by the Rabbinical conceits, to have been derived from that lower kind of inspiration which was called *Bath Cohilia vocis* (*g*). But this was but an absurd fancy, and none of the books are cited either as prophetic or doctrinal by our Saviour or his apostles (*h*); and though some writers have pretended to discover a coincidence between certain passages contained in them, and others in the New Testament, it will be found that the evangelical writers on these occasions only accidentally concur in sentiment or expression with the authors of the apocryphal books, or that the resemblance results from an imitation of passages in the sacred writings of the Old Testament, which the evangelical and the apocryphal writers might equally have had in view. But indeed, if any occasional allusion, or borrowed expressions could be proved, they would by no means establish the authority of the apocryphal books, which might be referred to, as were other books by the sa-

(*f*) The later Jews esteemed some of the prophetic books to be Haglographa in an higher sense of the word; supposing them to be derived from the second degree in their scale of prophecy. Vid. Malmon. *Mase Nevoch*, P. II. c. xlv. Hæc, in Judith. The word *war*, perhaps, first intended to describe the uninspired productions of holy men, and afterwards improperly applied to fanciful distinctions of the sacred books. Vid. *Introd.* p. 10.

(*g*) Preface to the Prophets, p. 314, note (*e*).

(*h*) Index: Testimon. a. Christ. & Apost. citat. c. Vet. T. in An. Bibl. vulg. edit. Sixt. V. & Clermont. VIII. Venet. 1616. *Catharin*: opusc. de Script. Canon. Stapleton de Autor. S. Script. Ebr. II. c. iv. § 14. & Preface to the second book of *Esther*, which was written or interpolated after the publication of the New Testament.

cred writers, without any design to confer on them a character of divine authority (i).

It is certain, that long after the time of our Saviour, the Hebrew canon consisted but of twenty-two books (k), and that at this day the Jews adhere to the same list, though by separating books formerly united they increase the number; and it is not probable, or consistent with any authentic accounts, to suppose that at any time before or after Christ, the canon which the Jews so religiously respected should have been altered by them. It is not probable that they should have admitted any addition after the death of Simon the Just, who was the last of the great synagogue, or that if such addition had been allowed, they should have expunged these writings which contain nothing so favourable to christianity as the prophetic books which they have suffered to continue inviolate. Had the books been erased before the time of Christ, the sacrilege must have excited his censures, and since the establishment of the Gospel an endeavour to deface the canon must have been detected and exposed.

These apocryphal books constituted no part of the Septuagint version of the scriptures, as set forth by the translators under Ptolemy. It is supposed that many of them at least were received by the Jewish synagogue established at Jerusalem, which possibly might have derived its origin from the period of that translation (l). From the Hellenistic Jews they were probably accepted by the Christian church, but by whomsoever,

(i) 2 Tim. iii. 8. Heb. xii. 21. Jude, ver. 14. Origen, Prolog. in Cant.

(k) Joseph. cont. Apion. Euseb. Hist. Eccles. Lib. III. c. ix. R. Afarias in Meor Enaim, p. 29, 141, 169, 175. R. Gedaliah Ben-Jechajah in Shalheleth Haecab. p. 68, 99, 104. R. Abrah. Zachus in Juchasin, p. 136. R. David Gantz in Tiemach David, Part II. p. 10. R. Menasse Ben Israel de Creatione, Prob. X. p. 45.

(l) Grævi Septuagint. Proleg. ad Lib. Hist. c. i. Prop. 24.

and

and at whatever time they were communicated; it is certain that they were not received as canonical, or enrolled among the productions of the inspired writers, since they are not in any of the earlier catalogues (*m*), and are excluded from the sacred list by the fathers of the Greek and Latin church, who flourished during the four first centuries (*n*), though they are often cited by them as valuable and instructive works, and sometimes even as divine, and as scripture in a loose and popular sense (*o*). In the language of the primitive church they were filed ecclesiastical (*p*), as contradicting from

(*m*) Constit. Apost. Lib. II. c. lvii. Canon Apost. Can. ult. The present copies of the canons of the apostles, which include the three books of Maccabees, are evidently corrupted, the canons formerly corresponded with the canon of the Council of Laodicea. Vid. Zonar. in Concil. Laodic. Can. 59. Euseb. Hist. Eccles. Lib. IV. c. xxv. Lib. V. c. xxiv. Lib. VI. c. xix. Cofin's Scholast. Hist. ch. iv. sect. 45.

(*n*) Dionys. Hierarch. Eccles. c. iii. Melito, ap. Euseb. L. IV. c. xxv. Orig. ap. Euseb. Hist. Eccles. Lib. VI. c. xxv. Demonst. Evang. L. VIII. Basil in Orig. Philocal. c. iii. Ruffin. Verf. Euseb. Lib. VI. Tertull. cont. Marcion. Carm. Lib. c. vii. who reckoning Ruth and Lamentations separately, makes the number twenty-four. Euseb. Demon. Evang. Lib. VIII. Athan. Epist. 39. Athan. Synopf. Hilar. Prol. Explan. in Psalm. Cyrill. Catech. IV. Epiphan. Hæres. 8 cont. Epicur. & Hæres. 76. cont. Anomæos & de Pond. & Mensur. Basil. Philoc. c. iii. Gregor. Nazian. de ver. & genuin. Lib. 8. Script. Amphiloc. Epist. ad Seleuc. Chrysof. Homil. IV. in Genes. & Homil. 8. in Epist. ad Hebræ. Hieron. in Prolog. Galeat. in Lib. Solom. and Præf. in Eisdram. & in Paralip. Cofin's Schol. Hist. Canon VI. sect. 73. Ruffin. Symbol. Apost. sect. 35, 36.

(*o*) Origen cites Tobit and Maccabees as scripture. Vid. Lib. VIII. in Epist. ad Rom. de princip. Lib. II. c. i. Homil. 3. in Cant. as he does likewise the Shepherd of Hermas, and the Book of Enoch, without believing them to be canonical and inspired; so Eusebius, quotes Josephus, and Aristeas, as well as the Maccabees. Vid. Præp. Evang. Lib. X. c. viii. & Demonst. Evang. Lib. IX. and X. Thus, also, Epiphanius calls the apostolical constitutions divine. Vid. Hæres. 8. and 10. Canton. Lib. V. c. v.

(*p*) Ruffin. in Symbolam.

those

those infallible works which were canonized as unquestionably inspired, and also from those erroneous and pernicious writings which were stigmatized and proscribed as apocryphal.

The ecclesiastical books, under which division were contained other productions besides those now termed apocryphal, as the Shepherd of Hermas (*q*), the doctrine of the apostles (*r*), and the epistle of Clement (*s*), though considered as human works, and as subordinate to the sacred books, were nevertheless approved and read by the church as capable of furnishing much instruction. The fathers quote them as pious and venerable books, as deservedly held in great estimation, they speak of them in high and hyperbolical terms, as sacred, as bearing some resemblance to the inspired writings, but not as inspired; or as of sufficient authority in points of doctrine; for those passages which they are represented to cite from them as such, are cited in spurious or doubtful books, or from similar places in sacred writ. Abundant testimonies have been produced to prove that they were not received as canonical during the four first centuries, and they have never been generally admitted into the canon of the Greek church, nor were they judged canonical in the same degree as the Law and the Prophets, even in the Western church, till the Council of Trent pronounced them so to be. In the first general council held at Nice, A. D. 325, none of these books appear to have been admitted as canonical (*t*) in any sense of that word, and they certainly were not received by the Council of Laodicea, which was held about forty

(*q*) Euseb. Hist. Eccles. Lib. III. c. iii.

(*r*) This book was probably the same which is now called the apostolical canons. Vid. Athan. Epist. xxxix.

(*s*) Euseb. Hist. Eccles. Lib. III. c. xiv. Lib. IV. c. xxii.

(*t*) Coëin's Scholast. ch. vi. sect. 54.

years afterwards, of which (*y*) the canons were accepted into the code of the universal church (*x*), and which acknowledged precisely the same books that we receive.

In the fifth century St. Austin (*y*) and the Council of Carthage (*x*) appear to have admitted (rather in deference to popular opinion, and in compliance with that reference which had arisen from use (*a*) most of

(*x*) The Greek copies of this council reckon Baruch, the Lamentations, and the Epistle, as comprising one canonical book with Jeremiah; and Athanasius and Cyril have been supposed to have received Baruch as canonical. But Baruch is mentioned in the catalogues referred to, not probably as the apocryphal book, but for a more full description of Jeremiah's work, in which Baruch is often mentioned, and in writing of which he was employed; and the epistle may mean that contained in the twenty-ninth chapter of Jeremiah's book. Vid. Cossin's Schol. Hist. ch. vi. sect. 61. and Preface to Baruch.

(*y*) Concil. Oulced. Can. 3. and Can. 163. Concil. Constant. 6. in Trullo, Cap. 2. This last council confirmed also the council of Carthage, which admitted the apocrypha, but it must therefore have confirmed that canon only as it admitted them in a secondary sense, otherwise it could not have confirmed that of Laodicea, which rejected them as not equal. Vid. Justin. Novel. 131. Justellus Pref. in Cod. Eccles. Universal.

(*y*) August. cont. Epist. Gaud. Donat. cap. xxiii. Epist. 61. ad Pulc. de Civit. Dei, Lib. XVIII. c. xxxvi. Propter quorundam martyrum passiones vehementes atque mirabiles, qui antequam Christus venisset in carnem usque ad mortem pro lege Dei certaverunt.

(*x*) The forty-seventh canon in which these books are consecrated, is erroneously attributed to the third council of Carthage, which, as the titles say, assembled in 397, for it must have belonged to a later council held during the time of Boniface, to whom it is referred, and it corresponds nearly with a canon framed by an African council, held under the consulate of Honorius XII. and Theodosius VII. in 419, except that it receives the Maccabees, which the latter omits. Vid. Cod. Canon. Eccles. African. Cap. 24. St. Binet, & Justellus, not. in Concil. Carthage 3. Can. 47, 48.

(*a*) August. de Civit. Dei, Lib. XVIII. c. xxxvi. & c. xlii. Epist. 9. and 10. ad Hieron. "Quis a patribus, (says the canon) sic acceptus legenda." Vid. Cossin's Scholast. Hist. ch. vii. note 82.

the apocryphal books (*b*) as canonical, meaning, however, canonical in a secondary sense, as useful to be read, and still with distinction from those sacred and inspired books which were established on the sanction of the Jewish canon, and on the testimony of our Saviour and his apostles. After this time, other fathers (*c*) and councils (*d*) seem occasionally to have considered these books as canonical, and inferior only to the sacred writings, but always with distinction, and with express declarations of their inferiority when that question was strictly agitated (*e*), till at length the Council of Trent, notwithstanding the testimony of all Jewish antiquity, and contrary to the sense of the primitive church, thought fit to pronounce them all, [except the prayer of Manasse, and the third and fourth books of Esdras (*f*),] together with the unwritten traditions relative to faith and manners, as strictly and in every respect canonical, and of the same authority as those indubitate books which had been copied from the Jewish into the Christian canon, and

(*b*) Neither Austin, nor the canon attributed to this council, enumerate the fourth (that is, the second) book of Esdras, Baruch, nor the Prayer of Manasse; and the canon omits the books of Macabees. Vid. Justellus in *Notis a Can.* xxiv.

(*c*) See also the suspected epistle of Innocent 9. ad Exuper. and the decree attributed to Gelasius, ad omnes Episc. in *Can. Vet. Eccles. Rom.* Edit. Par. 1609. Isidor. *Orig. Lib.* VI. c. i. & *Prom. Sap. & Ecclus.*

(*d*) Sum. Caranza in *Decret.* 7. Concil. Florent. & Cofin's Scholast. *Hist.* ch. xvi. n. 159. The council of Florence was not properly œcumenical, the canon which represents the apocryphal books as inspired is probably a forgery, as it is only in the epitomes.

(*e*) Cofin's canon of scripture, where this is proved by numberless references to the authors who flourished from the first ages of the church, to the middle of the fifteenth century. Vid. also, Raynold's *Censura Apocryphorum.*

(*f*) *Bib. Sac. Sixt. V. & Clement. VIII.* Jusſu, edita Juxt. decret. Concil. Trid.

received



received the attestation of Christ and his apostles, of which the inspiration was manifested by the character of their composers, and proved by the accomplishment of those prophecies which they contain (*g*).

This canon was confirmed by severe anathemas (*h*) against all who should reject it. And from this time the Roman Catholics have endeavoured to maintain the canonical authority of these books, though their most strenuous advocates are obliged to allow that they were not received into the canon of Ezra. They are compelled to yield a superiority as to external sanctions, to those uncontroverted books which are exclusively canonized in the earliest and most authentic catalogues of the christian church (*i*), and labour to defend the decision of the Council of Trent, as to the apocryphal writings, by appealing to the authority of preceding councils, of which the canons were never generally received, and which admitted the contested books as canonical only in a subordinate and secondary sense. It is therefore upon the most just and tenable grounds that our church has framed her sixth article, where in agreement with all Protestant churches she adheres in her catalogue to those writings of which there never was any doubt, and agreeably to the doctrine of the four patriarchal churches (*k*), as recorded by Cyril, Athanasius, Anastasius, and Gregory Nazianzen, rejects those books which are filed apocryphal

(*g*) "Omnes Libros, &c. pari pietatis affectu ac reverentiâ suscipit & veneratur." Concil. Trident. Sess. 4.

(*h*) "Siquis autem libros ipsos integros cum omnibus suis partibus, &c. pro sacris & canonicis non susceperit Anathema sit." Vid. Concil. Trid. Sess. 4. & in Bulla P. Pii. IV. sup. forma Juram. Profess. fid.

(*i*) Sixt. Sessens: Bib. Lib. I. sect. 1. Bellarm. de Verb. Dei, c. x. Sect. itaque, c. xiv. sect. 1.

(*k*) Those of Jerusalem, Alexandria, Antioch, and Constantinople.

in our Bibles, though she read them, as St. Jerom observes, did the Western church (1), "for example of life, and instruction of manners;" and it must be confessed in general, that notwithstanding some passages of exceptionable tendency, and some relations of improbable circumstances, they are books entitled to great respect, as written by persons who being intimately conversant with the sacred writings, had, as it were, imbibed their spirit, and caught their pious enthusiasm. Whoever reads them with attention, must occasionally be struck by the splendid sentiments, and sublime descriptions which they contain. They sometimes likewise present us with passages borrowed from the sacred writings, and with the finest imitations of inspired eloquence, they include perhaps some scattered fragments of divine wisdom, and some traditional precepts derived from men enlightened by a prophetic spirit. They sometimes illustrate the accomplishment of prophecy, and throw light on the scriptures by explaining the manners, sentiments, and history of the Jews. They bear then an indirect and impartial testimony to the truth of our religion; they are venerable for their antiquity, recommended by long established approbation, and in some measure consecrated to our regard by the commendations of the church, and by being annexed to the inspired writings. Where they are defective, they may have been perhaps injured or corrupted by subsequent additions, as not being watched over with such religious care as the sacred books. It may be added also, that many of those passages which appear to have a bad tendency, are capable of a good construction, and that, perhaps, some blemishes may be attributed to our translators, who in rendering the apocryphal books, have confessedly be-

(1) Hieron, Prol. in Lib. Solom. ad Chrom. & Heliod.

trayed much carelessness (*m*). They who are disposed to profit by their perusal will find it not difficult by the light of the inspired books, to discriminate and select what is excellent and consistent with truth, and to reject such objectionable particulars as prove them to be the production of unassisted, and sometimes mistaken men.

(*m*) The learned Du Port, then Greek Professor at Cambridge, was among the seven able persons employed under King James; but though the work has much merit, it is very often faulty and imperfect. The translators seem to have considered the apocryphal books of too little consequence;



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OF THE  
FIRST BOOK OF ESDRAS.

**T**HE First Book of Esdras, or Ezra (*a*), is generally supposed to have been the work of some Hellenistic Jew. It is uncertain at what time it was composed; the particulars contained in it are related by Josephus, it was therefore probably written before the time of that historian. The book, though in its style it has much of the Hebrew idiom, was probably never extant in that language (*b*), at least it certainly was not admitted into the Hebrew canon. It was annexed, however, to some copies of the Septuagint (*c*), and placed in some manuscripts before the book of

(*a*) The word is written **נְזַרְיָא** in the Hebrew, and **εζρας** in the Greek,

(*b*) Isidor. Orig. Lib. VI. c. ii.

(*c*) It was not in any of the Greek manuscripts used by the editors of the Complutensian Bible, but it was found in some Greek copies when Aldus was printing his Septuagint at Venice. It was published from a manuscript in the library of St. Victor, at Paris, by Robert Stephens, as also in the London Polyglot. There is a Syriac version of this book.

Ezra (*d*), that of Nehemiah being inserted between the two. Standing in that order, it was called the First Book of Ezra, and the authentic work of Ezra, together with that of Nehemiah, which seems to have been joined with it, was called the Second Book of Ezra (*e*). This arrangement was probably adopted in consideration of the chronological order of the events described in the books respectively (*f*). In some Greek editions it is, however, placed with more propriety as to its character, between the Song of the Three-Children, and the Wisdom of Solomon (*g*).

As this book was inserted in some copies of the Septuagint, it was read in the Greek church, and the Council of Carthage, which canonized the vulgar translation made from the Septuagint (*h*), appears to have admitted this book, together with other spurious additions, as canonical (*i*), in that extended acceptance of the word which implied only, worthy to be read. St. Austin, likewise, considered it as canonical in the same sense, that is, as an ecclesiastical book, attributed to Ezra, and which might even be thought to contain a prophetic passage, if by truth (*k*) described as conquering all things, should be understood Christ. The book is also cited by others of the fathers as a work entitled, the First Book of Esdras, as ascribed to him,

(*d*) Luc. Brug. in 3 Esdras.

(*e*) Bellarm. de Verb. Dei, Lib. I. c. xx. sect. ad de.

(*f*) It stands in the same order in the Alexandrian code, and in the Syriac version.

(*g*) As in the Frankfort edition of 1597, and in that of Basil of 1518. The Latin manuscripts vary. In some it is placed after Nehemiah, and called the Second Book of Ezra. Vid. Calmêt. Dissert. sur le Troisième Livre d'Esdras.

(*h*) August. de Civit. Dei, Lib. XIII. c. xxiv.

(*i*) See the forty-seventh canon improperly assigned to the third Council of Carthage, but belonging to one held in a later period. Vid. Preface to Apocrypha, p. 433, note 12.

(*k*) Ch. i. 38. & August. de Civit. Lib. XVIII. c. xxxv.

and

and as a respectable work (*l*), but never as of equal authority which the canonical books (*m*). St. Jerom without scruple pronounced this and the following books to be visionary and spurious (*n*), and it was rejected even by the Council of Trent, though it was suffered to continue in the printed editions as the second or third book of Ezra, till the publication of the Bible by Sixtus the Fifth, when it was placed apart from the canonical books (*o*); and notwithstanding Genebrard (*p*) still maintained its authenticity, the Romanists in general considered it as apocryphal. It certainly could not have been written by Ezra whose authentic work it contradicts in many particulars, and it has no pretensions to be revered as the production of an inspired person, although great part of it be extracted from the sacred writings.

The name of Ezra was at all times particularly revered by the Jews, who were accustomed in honour of his memory to remark, that he was worthy that the Law should have been given by his hands unto Israel, if Moses had not been before him. In consequence of this reputation, numberless spurious works were published at different times under his name, and however they might at first, whether produced before or after Christ, have born the palpable marks of forgery, were yet received by the credulous and unlearned. If the boldness of the imposture provoked opposition, this was soon wearied and forgotten,

(*l*) Cyprian. Ep. 74. ad Pompeian. Clemens Alex. Strom. Lib. II. Justin Martyr. Dial. cum Tryphon, p. 297. Basil. Epist. ad Chilon. Athan. Orat. III. cont. Arian. August. de Doct. Christ. Lib. II. c. viii.

(*m*) Joh. Driedo in Cat. Script. Lib. I. c. iv. ad Diff. 4.

(*n*) Hieron. Epist. ad Dominion. & Rogation. Nec Apocryphorum tertii & quarti (Esdrae) Somniti delectetur, says Jerom.

(*o*) In some old copies of the Latin Bible, this and the succeeding book, as also the Prayer of Manasse, were marked with a *non legitur*, as an intimation that they were not to be publicly read in the church.

(*p*) Genebrard in Chron. ad an. 3730, p. 95, 96.

and the books gradually rose into reputation under the sanction of a great name (*q*).

The First Book of Esdras includes a period of about ninety years. The short historical sketch of the time which intervened between the celebration of the Passover by Josiah, and the captivity of the Jews, as furnished in the first chapter of this book, is taken chiefly from the thirty-fifth and thirty-sixth chapters of the Second Book of Chronicles. The strange but lively story of the three competitors for the favour of Darius, which appears to have been introduced to recommend and embellish the character of Zerubbabel (*r*), might have been founded on some popular traditions, as it is related by Josephus; but it is certainly fabulous in most of its particulars, and could not concern Zerubbabel, who at the period assigned was at Jerusalem (*s*).

The rest of the work, which is chiefly compiled from the books of Ezra and Nehemiah, is disfigured by many improbable and contradictory additions, and by many circumstances which appear to have been designedly introduced in order to disguise and vary the relation (*t*). It contains, perhaps, nothing excep-

(*q*) Besides the books ascribed to Ezra in our Bible, and other writings before mentioned, vid. Preface to Ezra, p. 216, Picus Mirandula professes to have read the Cabala of Esdras, written in seventy books, and informs us, that they contained many mysteries relating to Christianity. Sixtus the Fourth is said to have projected a translation of them, but only three were finished at his death; the Learned dispute concerning the character, and even the existence of these books. Vid. Mirand. Apol. p. 82. 2 Esd. xiv. 46. Fabricii Codex Pseudepigr. Petr. Crinit de Honest. Discip. Lib. XXV. c. iii. Sixt. Senens. Bib. Lib. II. Epiphani. de Pond. & Mens. § 10.

(*r*) Chap. iii. iv. v.

(*s*) Ezra ii. 2. Josephus erroneously says, and perhaps on the authority of this book, that Zerubbabel returned from Jerusalem to Darius. Vid. de Antiq. Lib. XI. c. iv.

(*t*) Comp. chap. ii. 15. with Ezra ii. 2. Chap. iv. 48. with Ezra v. 13. Chap. iv. 43, 46. with Ezra vi. 1. Chap. iv. 44, 57. with chap. vi. 18, 19. and Ezra i. 7—11. Chap. v. 40. with Nehem. viii. 9. Chap. v. 47, 48. with Ezra i—3. &c.

tionable



tionable with respect to doctrine or precept, but its accounts are so incorporated with falsehood, that the compilers of our Liturgy have not appointed any selections from it to be read in the service of the church. Many particulars, indeed, interspersed through the book, and too numerous here to be produced (u), are utterly inconsistent with probability, chronology, and the relations of scripture. From fictitious circumstances, however, some instruction may be drawn, though we cannot but regret that the author of the fine encomium on truth (x), should have so departed from its principles as to write under the assumed character of an inspired writer.

(u) Calmet & Arnald.

(x) Chap. iv. 38—40, The learned Thorndike by truth here spoken of, understands the truth which God by his law had declared to his people, and supposes Zerubbabel to have intended to encourage the King to protect it by countenancing the building of the temple, Vid. Thorndike's Epilogue, xxxiv. 212.



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OF THE

## SECOND BOOK OF ESDRAS.

**SOME** writers have conceived that this work was composed by the same person that assumed the character of Ezra in the preceding book ; but though it be equally uncertain by whom and at what period each book was produced, there is reason to think that they were not both derived from one person, since they differ in style, and have no connection or agreement with each other. Each author, however, has borrowed the same title, and each has inserted a genealogy in the character of Ezra, with some difference, indeed, in the accounts, and both with variation from the lineage furnished by the inspired writer in his authentic book (a).

The

(a) The accounts in 1 Esdras viii. 1, 2. and in 2 Esdras i. 1—3. differ from each other, and both disagree with the genealogy inserted in Ezra vii. 1. They were, however, all designed for the same person, as is evident from the general agreement of the first names, and probably the variations arise only from accidental corruptions,

## 446 OF THE SECOND BOOK OF ESDRAS.

The Second Book of Esdras is not now to be found in any Hebrew or Greek manuscripts. It is supposed to have been originally written in the Greek language, but is extant only in a few Latin copies (*b*), and in an Arabic version (*c*). It is generally maintained that the work could not have been the genuine production of Ezra, as it seems to bear some intrinsic marks of having been composed after his time, and, indeed, after the period at which the prophetic spirit is reputed to have ceased (*d*); notwithstanding also the fine spirit of piety that pervades the work, and the author's confident assumption of the prophetic character, his pretensions to inspiration have not been admitted. It is not, indeed, probable that an inspired writer would have claimed a name to which he was not entitled, or have interspersed his work with those extravagant conceits and apparent inconsistencies which occasionally disfigure and degrade this production. The book, it

corruptions, or from different modes of calculation; indeed, the author of the Second Book of Esdras enumerates three names more in this genealogy than do the authors of the preceding books.

(*b*) Calmet states that it was first printed in the Latin edition of Nuremberg, published in 1521. *Dissert. sur le Quatrieme Livre d'Esdras*, note 1.

(*c*) In the Arabic version it is called the First Book of Esdras. This version differs much from the Latin copies, and has many interpolations, one particularly concerning the intermediate state of the soul.

(*d*) Chap. ii. 39, 40. The author in the last of these verses speaks of Haggai, Zechariah, and Malachi, though the two former did not probably flourish as Prophets till after the return from the captivity, and Malachi not till above 100 years after the decree of Cyrus. Ezra, indeed, if he had been the author of the book, might, as speaking prophetically, have mentioned even in the captivity these Prophets by name; but besides other reasons that tend to prove that the work was written after his time, it may be remarked, that the Prophets are here enumerated, not according to the order of the Hebrew canon, but according to that of the Septuagint. Vid. also, chap. xv. 46. where Asia is mentioned, a name probably not known in the time of Ezra.

is true, contains much sublime instruction, many animated exhortations to righteousness, and many sentiments not unworthy of the sacred source from whence they are related to have flowed. It represents Ezra as commanded to remonstrate with the people for their disobedience, and on their contempt of God's words, as addressing himself to the heathen, whom he enjoins to prepare for that "everlasting light" which should shine upon them. It describes the Prophet as pleading with submissive piety to remove the afflictions of his captive countrymen, as anxiously enquiring why the chosen people of the Almighty should suffer severer punishments for their sins than the heathen for whom they were seemingly rejected (*e*), as lamenting the effects of entailed corruption (*f*), as bewailing the evil propensities and condition of men, of whom a few only appear to be marked out and distinguished as objects of divine favour (*g*). He is said to have been honoured with visions and divine communications in answer to those enquiries. The boasted revelations are described in a lofty and prophetic style, in a manner similar to that adopted by Daniel, Ezekiel, and St. John. They discountenance with becoming dignity the presumptuous curiosity and complaints of man (*h*), contain very elevated descriptions of God's attributes (*i*), and rest the equity of his proceedings on the projected decisions of a future judgment. They impart consolatory assurances of returning favour, and represent in an interesting vision, Jerusalem re-established on its foundations (*k*). The angel likewise, in these pre-

(*e*) Chap. iii. 28. iv. 23—31.

(*f*) Chap. iii. 20—22. iv. 30—32. vii. 48. The author speaks, indeed, of the extent of Adam's transgression with a clearness that argues an acquaintance with the evangelical account of its effects.

(*g*) Chap. iv. 12. vii. 4—54. ix. 15, 16.

(*h*) Chap. iv. 5—11. comp. with John iii. 12.

(*i*) Chap. vii. 62—70. viii. 20—23, 39. xvi. 54—63.

(*k*) Chap. ix. x. 27. &c.

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tended visions, reveals many striking prophecies relative to the Messiah (*l*), the destruction of the Roman empire (*m*), and the fate of Egypt, of Babylon (*n*), and of other nations, besides others of very obscure and uncertain interpretation (*o*).

So far there appears nothing incompatible with the character of Ezra, and we should be inclined to consider the work as his production, or at least as a compilation of some fragments written by him, were it not for the deficiency of external sanctions, and for the intermixture of particulars seemingly inconsistent with the character and period of that Prophet. The author's pretensions, indeed, to inspiration, as well as to the name of Ezra, are destroyed by many false and absurd particulars (*p*), which are so incorporated with

(*l*) Chap. ii. 34—48. & *infra*, p. 540, & notes.

(*m*) Chap. xi. xii. The prophecies relative to the eagle might have been written by an uninspired writer acquainted with Daniel's book, either before or after Christ. The prophecy concerning the lion, which denounced destruction to the eagle, is said by the Arabic translator, to be, "a prophecy of the Lord the Messiah." *Vid.* chap. xi. 37.

(*n*) Chap. xv. xvi. In some ancient copies these two last chapters seem to constitute a distinct book, called the Fifth Book of Esdras, and divided into seven chapters. Lee thinks that they have all the characters of antiquity, and resemble the prophetic style. They speak of the destruction of nations, and some general troubles from which the faithful only should be delivered. The twenty-ninth and following verses of the fifteenth chapter, have been thought to relate to the victories of the Saracens; and Lee by dragons understands those who lived in dens and caverns of the earth. *Vid.* Lee, p. 45 and 156, with note annexed to Fifth Book of Esdras. None of the pretended prophecies, however, in this book, are so clear and original (except those relating to the Messiah, which was probably written after the time of Christ) that they might not have been framed by an uninspired writer conversant with the prophetic books.

(*o*) Chap. v. 1—13. vi. 7—28.

(*p*) Chap. iv. 45—52. v. 5. vii. 11. xiii. 40—47. Basnage Hist. of the Jews, B. VI. ch. II. Chap. xiv. 10—12. St. Cyprian and others, who believed that the end of the world was near at hand in their time, are supposed to have derived the notion from this and other passages in this book. *Vid.* Cyprian ad Demetrian. William Hatcher on Providence, London, 1635, fol. Freinsheim Orat. VII. and IX. See other idle tales in chap. xiv. 21—48.

the

the work, that they cannot always be considered as subsequent interpolations. The book was never admitted into the Hebrew canon, and there is no sufficient authority to prove that it was ever extant in the Hebrew language (g). Its pretended prophecies are not produced in evidence by Christian writers, striking as such testimony must have been, if genuine; and the book was never publicly or generally acknowledged either in the Greek or Latin church (r), nor was it ever inserted in the sacred catalogue, by either councils or fathers, but is expressly represented as apocryphal by St. Jerom, who describes it as rejected by the church (s).

The many wild and preposterous fancies with which the work abounds, seem to prove that it was the production of a Rabbinical Jew (t). The learned Mr. Lee is inclined to think that it was written or compiled by an Egyptian Jew before the time of Christ: and it may be observed in support of this opinion, that it is cited or referred to as a Jewish book by very ancient writers (u), and it may be supposed to treat of

(g) Lee supposes that Pius Mirandula, and Leo Judæus, had seen, and relates, that Petrus Galatinus had heard of an Hebrew copy; as also, that Scaliger had boasted of having the book or books of Esdras in the Syriac; but the presumption of its having ever existed in the Hebrew are but slender. Lee's Diff. p. 192.

(r) Bib. Sac. Sixt. V. and Clement VIII.

(s) Hieron. Epist. ad Dominion & Rogat. Præf. in Lib. Esd. in answer to Vigilantius, who had produced some passages from this book, he says, "Tu Vigilans dormis, & dormiens foris: & proponis mihi Librum Apocryphum qui sub nomine Esdræ, a te, & similibus qui legitur." Vid. also, Athan. Synop. de Lib. Esd. Wolfius Bib. Heb. tom. i. n. 1768, p. 941, & tom. ii. p. 194, 196, 209.

(t) Chap. iii. §. 19. v. 5, 52—53. vi. 42, 44, 49—52, 55; Raynold's Prælect. 27.

(u) Tertull. Lib. de Habit. Mul. c. iii. & cont. Marcion. Carm. Lib. IV. c. vii. Clemens Alex. Strom. Lib. IV. & Lib. I. & Euseb. Lib. VI. c. xii. Ambrose de bono Mortis, c. x. n. 45, & Lib. II. in Lucam. St. Ambrose cites ch. vii. 32. as scripture, and he professes to cite on this occasion from Ezra, in order to show that the heathens had drawn their best maxims from our books.

that traditional and mysterious knowledge which was said to have been derived as an oral explication of the Law from Moses, and which was taught in the Alexandrian school of the Jews. Mr. Lee observes, that in many particulars it resembles other apocryphal books, undoubtedly written before the time of our Saviour (*x*), and that there is some ground for supposing that the book of Enoch (*y*), and that of the Shepherd of Hermas (*z*), might have proceeded from the same author as the present work.

On a supposition that this work was written before the period of Christ, we must admit that those particulars which appear to be prophetic of circumstances relative to the Messiah and his kingdom were collected from an acquaintance with the inspired books of the Old Testament; or that the work has been interpolated by some writer who lived under the Gospel dispensation (*a*). It exhibits, indeed, in every part, such  
a manifest

(*x*) As the two last chapters of Tobit, and likewise the books of Baruch and Wisdom. The book bears, likewise, some resemblance to passages in the ancient Targums, as those of Jonathan and Onkelos. See Kidder's Demonstration of the Messiah, and Allix's Defence of the Unity and Distinction of the Divine Nature.

(*y*) This book is cited by St. Jude, ver. 14. if not by St. Peter, and an interpretation is borrowed from it by the Targumist Jonathan. It is supposed to have been known in the age of Alexander Polyhistor, above an hundred years before the birth of Christ, or even earlier.

(*z*) The visions of Hermas correspond with those of Esdras in many particulars. They are thought to have been written about seventy-five years after the vulgar æra. The book of Hermas was highly esteemed in the Greek, and hardly known in the Western church, though now extant only in Latin. Vid. Lee's Disc. p. 138.

(*a*) Mr. Lee seems to insinuate that the book might have been corrupted by the Cerinthians, or even by Cerinthus himself, who in his religious system, combined with the doctrines of Christ the opinions of the Jews, and the errors of the Gnostics. Some, indeed, have imagined, that this book is the very apocalypse of that heretic referred to by the ancients, as it seems to contain some notions favourable to the Cerinthian heresy; and Cerinthus is related to have written a kind of apocalypse upon the model of St. John's Revelation. Vid. Lee's Disc. p. 87. Dr. Allix supposed that the second book of Esdras was the production



a manifest resemblance to the doctrines, sentiments, and expressions, of the evangelical writers, and corresponds so much with passages of the New Testament as to particulars interwoven in the contexture of the book, that we must suppose it to have been written after the publication of the Gospel, unless we admit that the evangelical writers have borrowed more from this apocryphal book, than from almost any canonical book of the Old Testament, since in none except in the Psalms can we discover such frequent coincidence of thought and expression (*b*); and the author, indeed, treats so clearly of particulars brought to light by the Gospel dispensation, portrays so expressively and cha-

production of a Jew who had adopted the opinions of Montanus, a rigid and enthusiastic sectary of the second, who predicted calamities and destruction to the Roman empire. Vid. Allix de Ufu & Præstant. Num. Mosheim's Eccles. Hist. Cent. 2. Part II. § 23.

(*b*) Comp. chap. i. 30. with Matt. xxiii. 37. Chap. ii. 32. with Mat. xxiii. 34. and Luke xi. 49, 50. where the evangelist refers probably to some prophecy now lost. Chap. i. 33. with Luke xiii. 35, &c. Chap. i. 37. with John xx. 29. Chap. ii. 8, 9. with Mark vi. 11, &c. Chap. ii. 11. with Luke xvi. 9. Chap. ii. 12. with Matt. xi. 28. Chap. ii. 13. with Matt. vii. 7. and Matt. xxiv. 22. and chap. xxv. 34. and Mark xiii. 37. ii. 16. with John v. 28, 29. Chap. ii. 26. with John xvii. 12. Chap. iv. 21. with John iii. 31, 32. Chap. iv. 28. with Matt. xiii. 30. Chap. iv. 30. with Matt. xiii. 30, 39. Chap. iv. 31, 32. with Mark iv. 28, 29. Chap. v. 1. with Luke xviii. 8. Chap. v. 2. with Matt. xxiv. 12. Chap. v. 2, 3. with John xv. 1. Chap. vi. 23. with Matt. xxiv. 31. Chap. vi. 24. with Luke xii. 53. Chap. vi. 25. with Matt. xxiv. 13. Chap. vi. 26. with Matt. xiv. 28. Chap. vii. 7. with Matt. vii. 14. Chap. vii. 55. with Matt. xiii. 43. Chap. viii. 3. with Matt. xx. 16. and vii. 14. Chap. viii. 22. with John xvii. 17. Chap. ix. 3. Matt. xxiv. 6, 7. xiii. 32. with John vii. 19. Chap. ix. 37. with Matt. v. 18. Chap. xv. 4. with John iii. 36. and viii. 24. Chap. xvi. 18. with Matt. xxiv. 8. Chap. xvi. 53, 54, 76. with Luke xvi. 15. Chap. iii. 11. with 1 Pet. iii. 20. Chap. vii. 64. with 2 Pet. iii. 15. Chap. viii. 39. with 1 Pet. i. 17. Chap. viii. 59. with 2 Pet. iii. 9. Chap. ix. 15. with 1 Pet. iv. 18. and Matt. vii. 13. Chap. ii. 41. with 2 Thess. ii. 13. Comp. also, chap. v. 4. with Rev. viii. 10, 12. See, also, the book of Revelation passim, and many other collated references in Lec, p. 124—127.

characteristically our Saviour, who is imaged out as "the Son of God, exalted on Mount Sion (c), crowning and giving palms to them who having confessed the name of God, had put off the mortal clothing." As likewise he describes the character and comprehensive design of Christ's kingdom (d), and the death of our Saviour (e), and speaks so distinctly of a resurrection and future judgment (f), that he must have been enlightened by divine inspiration, if he had lived previously to the promulgation of the Gospel doctrines.

That the book was written after the appearance of Christ, will appear farther probable if we consider the particulars of that passage in which the author declares, in the name of the Almighty, that "Jesus (g), his Son, should be revealed with those that be with him, and that they that remain should rejoice within four hundred years; that after these years should his Son Christ die, and all men that have life; for it is

(c) Chap. ii. 34—36. comp. with John x. 11—14. and Matt. xi. 29. Efd. ii. 42—48. comp. with Matt. x. 32. xvi. 16. Luke i. 35. 1 Pet. v. 4. and 1 Cor. xv. 53. Efd. vii. 28. comp. with Luke i. 34. Efd. xiii. 1—38. comp. with Matt. xxiv. 30. and xxv. 31. Vid. also, Efd. xiv. 9. and xv. 6.

(d) Chap. ii. 34—41. Chap. ii. 18, 19. where, by the twelve trees and twelve fountains were designed, probably, the twelve apostles.

(e) Chap. vii. 29.

(f) Chap. ii. 26, 23, 31. iv. 42. vi. 20—28. vii. 31—36. comp. with John v. 28, 29. and Matt. xvi. 27. and xxv. 31. Vid. also, chap. vii. 44—45. 55. viii. 64. ix. 10—13. xiv. 35.

(g) Chap. vii. 28, 29. The name of Jesus is wanting in the Arabic Paraphrase, but it must have been in the ancient manuscripts, as particularly in the Latin copies in the time of St. Ambrose, which was about 390 years prior to the supposed date of the Laudean manuscript. This name, though synonymous with the word Redeemer, is nowhere applied to the Messiah in the Old Testament. Vid. Matt. i. 21. The word Christ is synonymous with that of the Messiah, or the Anointed, which words are often used by the Prophets in predictions respecting our Saviour. Vid. 1 Sam. ii. 35. Psalm ii. 2. Dan. ix. 26. The Seventy in these places translate *Maschiah*, by *χριστος*.

not

not probable that an uninspired writer, however conversant with the prophetic books, should have been able to etch out a prophecy so clear and descriptive.

There appears then to be some reason, on a collective consideration of these circumstances, to suppose that the book, or at least that the greatest part of it, was produced after the promulgation of the Gospel. The work is, however, of too mixed and mysterious character to authorize any positive determination. It is a collection of pretended prophecies, cabalistical fancies, and allusions to evangelical particulars. Amidst spurious fabrications, and passages transcribed from the Gospel, it may contain fragments of works written before the time of Christ (*h*); and some writers have considered it as a compilation of pieces, of which some, at least, may have been the genuine production of Ezra.

Among the various opinions that have been entertained concerning this book, some have imagined that it might have been composed soon after the destruction of Jerusalem, by a Christian writer, who, as was customary among the ancients, might have assumed a borrowed title, not with intention to impose on the world, but to exhibit under the name of Ezra, as that of a great doctor of the Law, a specimen of what might be said on the principles of the Jewish synagogue, concerning the more inward and spiritual religion that had been concealed from common observation under the veil of Moses, and that the author might design to develop the more secret wisdom of God in his government of the world, and of his church, with the more notable events relative to the introduction and establishment of the kingdom of the Messiah, in

(*b*) Mr. Lee conceives the two first chapters to be an extrinsic work. He considers them as a fragment of some book held sacred among the Egyptian Jews, though not admitted into the canon. They are not admitted into the Arabic version, nor in some of the most ancient Latin copies. Lee's Diff. p. 54.

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order to facilitate the reception of the Gospel and its mysteries.

It is probable, that the author's intention was to promote the success of Christianity, and Calmet has conjectured, that he lived during the time of some persecution of the Christians, whom he appears desirous of exciting to faith and fortitude (*i*). But however pious the design of the author, it will not apologize for the guilt of endeavouring to impose a spurious for an inspired work on the world, and for the presumption of speaking in the name and authority of God. The work, however, may be admired as a production of the most curious and interesting character as valuable for many pious and instructive sentiments, and for precepts modelled on the perfection of christian morality (*k*). It may be admired, likewise, for the beauties of its composition, for its lively and elegant illustrations, and for that majestic eloquence which breaks forth through the disadvantages of a barbarous Latin translation. The Romish church though it admits not its canonical authority, has adopted some passages from it into its offices (*l*), and it is properly suffered to continue in our Bibles as a profitable book if discreetly and cautiously used, but not as having any authority in point of doctrine. It may be observed, however, in vindication of the book, even in that respect, at least in one instance, that the Roman Catholics who have endeavoured to countenance the notions of purgatory by the authority of this writer, have perverted his words; for the passage in which he speaks, agreeably to the representation of St. John (*m*), of the souls of the righteous, as set apart in expectation of God's final judgment, makes no mention of purification, or of their being placed in a state of expiatory punishment.

(*i*) Chap. ii. 44—47.      (*k*) Chap. ii. 20—23. iv. 7.

(*l*) 2 Esdras ii. 36, 37: Missa in Fer. post Pentacostem. Miss. Rom. p. 316.

(*m*) Chap. iv. 35—41. comp. with Rev. vi. 9—11.

Clemens Alexandrinus has quoted (n) in his explanation of Daniel's prophecy, a passage as from the book of Esdras, which is no longer to be found in this or the preceding book ; if it ever existed in this, it must have tended still farther to prove that it was written after the appearance of Christ. The words of Clemens may be thus rendered : " For it is written in Esdras, and thus the Messiah, the Prince, the King of the Jews, was in Jerusalem, after the accomplishment of the seven weeks ; and in the sixty-two weeks all Judæa was in peace, and was without wars ; and the Lord our Christ, the most Holy, being come, and having fulfilled the vision and prophecy, (Prophet) was anointed in the flesh, by the Spirit of his Father."

(n) Clem. Alex. Strom. Lib. I. p. 330.



OF THE

## BOOK OF TOBIT.

**T**HIS Book was probably written by, or at least compiled from the memoirs of Tobit and Tobias (*a*), whom Raphaël, the angel, had commanded to record the events of their lives (*b*). The work appears to have been begun by Tobit, who in the Greek, Hebrew, and Syriac editions, speaks in the first person to the fourth chapter, and by whom other parts in the book, as the prayer in the thirteenth chapter, are said to have been written; what he left unfinished was probably completed by his son; the two last verses of the book being afterwards added by some compiler (*c*), who digested the materials into their present form.

(*a*) The Greek calls the father *τοβιτ* (Tobet) or *τοβι* (Tobit) and the son *τοβιας* (Tobias) in the Chaldee both are called (Tobijs).

(*b*) Chap. xiii. 10.

(*c*) It is called *εἰς βιβλος των λογων*, "The Book of the Words" or of the acts of Tobit. ch. i. 1.

It

It is uncertain, whether this work was originally written in the Hebrew or in the Chaldaic language (*d*), with both of which Tobit and his family must have been well acquainted. The Hebrew copies published by Munster and Fagius, appear to be translations comparatively modern (*e*), and as the book was extant in the Chaldaic language in the time of St. Jerom, it is possible that it was originally written in that language, though no Chaldaic copy be now extant. The most ancient copy that is known to exist, is a Greek version which was probably made by some Hellenistical Jew (*f*), and before the time of Theodotion, as it is quoted by Polycarp (*g*); from this our English translation, and probably the Syriac version was made, as also the Latin version, which was in use before the time of St. Jerom.

All the versions of this book vary so much from each other, that they must have suffered many corruptions. St. Jerom's Latin version especially, which he professes to have translated from the Chaldee, dif-

(*d*) Origen professes to have heard that the Jews had Tobit and Judith in their language among the apocryphal books. Vid. Epist. ad African. But he probably meant in the Chaldaic language, which is sometimes called the Hebrew. The names of the angels, and of the months, are of Chaldaean derivation, but these might have been equally used by a Jew, as the Chaldaean expressions and reckonings were generally adopted in and after the captivity of the Jews. Vid. Bereschit Rabb. & Talmud Hier. Huet. Dem. Evan. Prop. 4.

(*e*) The Hebrew obtained by Fabius from Constantinople, and published by him, seems to have been translated from the Greek; that of Munster, which he professes to have found in Germany, was probably rendered chiefly from the Vulgate. They both, however, vary from the copies from which they are supposed to have been respectively translated. Huet was in possession of an Hebrew manuscript, which differed from both, and especially from that of Fagius. Vid. Fabric. Bib. Græc. Huet. Prop. 4; & Calmet. Pref. sur Tobie.

(*f*) Hieron. Pref. in Tobiam, & Whiston's Sac. Hist. vol. i.

(*g*) Polycarp. Epist. ad Philip. This Greek translation was composed, long after the period assigned to the history, for the sixth verse of the eighth chapter is transcribed almost *verbatim* from the Septuagint version of Gen. ii. 18.



fers so much from the Greek, that it has been supposed to have been drawn from a more extended history of Tobit (*h*). But if we consider, that St. Jerom was at that time by his own account ignorant of the Chaldee, and that he executed the work by the assistance of a Jew in one day (*i*), we may attribute many of the adventitious particulars to inaccuracy, and to the redundancies that must have resulted from verbal circumlocution. The Greek is probably most entitled to respect, and therefore it was preferred by the translators of our Bible (*k*), and, indeed, there are some mistakes in the Latin, which if not rejected, would entirely destroy all the authority which the book may claim, and make it utterly inconsistent with the times to which it is assigned. This, however, is canonized by the church of Rome.

The book, if it ever existed in the Hebrew language, was certainly never in the Hebrew canon, and has no pretensions to be considered as the production of an inspired writer. It was probably composed after the closing of the canon; but perhaps before the time of our Saviour, though as far as may be argued from the silence of Philo and Josephus, it does not seem to have been known to those historians, and it is not cited in the New Testament. It is not to be found in the most ancient catalogues of the canonical books, as furnished by Melito, Origen, and the Council of Laodicea; and it must be added, that Athanasius (*l*),

(*h*) Fabian Justiniani supposed that there must have been two originals, and Serarius contends for three. But the varieties arise from corruptions in the copies. Vid. Justin. Præf. in Tob. He mentions an Arabic version which corresponds much with the Vulgate, and which was probably made from it.

(*i*) "Unius Diei laborem arripui, & quicquid ille mihi Hebraicæ verbis expressit, hoc ego accito notario sermonibus Latinis exposui," says St. Jerom, vid. Præf. in Tobiam. We are not therefore to look for accuracy in a translation so made.

(*k*) Coverdale's translation appears to have been made from that of St. Jerom, altered as in the Vulgate.

(*l*) Athan. Epist. festal. & in Synop.

Cyril of Jerusalem (*m*), Gregory of Nazianzen (*n*), Epiphanius (*o*), Hilary (*p*), and St. Jerom (*q*), exclude it from the sacred code.

Though Tobit has no canonical authority, it is a book respectable for its antiquity and contents. In the Alexandrian manuscript, and in the best editions of the Septuagint, it is placed among the hagiographical books, and it is cited from the Greek with great respect by Polycarp (*r*), Clemens Alexandrinus (*s*), Chrysostom, and other writers (*t*) of considerable authority, and some Councils, indeed, as those of Carthage (*u*), Florence, and Trent (*x*), esteemed it canonical upon an erroneous notion of its being dictated by inspiration, and upon a supposition that it was classed by the Jews among the Hagiographa as a work of secondary rank (*y*).

(*m*) Cyrill. Catech. 4.

(*n*) Greg. Nazianz. Carm. de Veris Scrip.

(*o*) Epiphan. de Pond. & Mens.

(*p*) Hil. in Prolog. Psalm.

(*q*) Hieron. Prol. Gal. Præf. in Tob. in Prov. &c. passim.

(*r*) Polycarp. Epist. ad Philipp.

(*s*) Clemens. Alex. Strom. I.

(*t*) Clem. Constit. Apost. Lib. I. c. i. Lib. III. c. xv. Lib. VII. c. ii. Irenæus Insinuat. Lib. I. c. xxx. Cyprian. passim. August. de Doct. Christ. Lib. III. c. xviii. Ambros. Lib. de Tobia. Hilary, in Psalm cxxix. n. 7. Basil. Homil. de Avarit.

(*u*) Concil. Carthag. III. An. 397, c. xlvii. also Concil. Hippon, A. 393, Can. 38. Vid. also, P. Innocent I. Epist. 3. ad Exuper. & Coffin's Schol. Hist. § 83.

(*x*) Concil. Trid. Sess. 4.

(*y*) Hieron. Prol. Gal. Præf. in Proverb. & in Tobit. In the present copies of this last preface, St. Jerom is represented to have said that the Jews reckoned Tobit among the Hagiographa; but the word Hagiographa is probably, as many of the Romanists allow, a corruption, and substituted for Apocrypha. Those, however, who contend for the authenticity of the expression, must at least admit, that Hagiographa is used only in an inferior sense, for St. Jerom in the same place affirms, that the Jews excluded it from the catalogue of the divine writings, and censured him for translating a book not in their canon. Vid. Coffin's Schol. Hist. § 73. p. 83.

Houbigant imagines, that the only reason why it was not admitted into the canon was, because being a private history, there were probably but few copies, and that these being kept at Ecbatana in Media, where Tobias retired, the work though then written, might not have been known to Ezra; but, indeed, if it had been then written, and known to the compiler of the canon, it could have no title to be classed among the canonical books as of the same authority with them. The author does not pretend to prophecy himself, but collects only what had been delivered by the Prophets (*a*), describing the fate of Nineveh (*a*), the dispersion of his countrymen, the destruction of Jerusalem, and of the temple, in the same manner that Jonah and other Prophets had foretold them.

There are no circumstances mentioned in this book which are inconsistent with the period in which Tobit is related to have lived (*b*), nor is there any internal objection to the supposition of its being compiled soon after the events therein described, or at least before the time of Christ. In the Vulgate, indeed, the temple of Jerusalem is spoken of as already burnt (*c*), and it has been supposed that part of Tobit's prophetic assurance was drawn from the writings of Jeremiah; but as in the Greek version from which our translation is made, that destruction is spoken of

(*a*) Chap. xiv. 4, 5.

(*a*) Grotius thinks that Jonas is inserted in chap. xiv. 4, 8. by mistake for Nahum. But Jonah's prophecy, in ch. iii. 4. of his book, may be supposed to include the destruction of Nineveh by the Medes and Babylonians. Its accomplishment was protracted but not frustrated.

(*b*) It should be remarked, that Nebuchodonosor, mentioned in chap. xiv. 15. was Nabopolassar. Vid. Joseph. Antig. Lib. XVIII. c. xi. comp. with Lib. I. cont. Apion. & Juchasin. fol. 136. Asuerus was Astyages, or his son, the Cyaxares of Herodotus. Nineveh was taken A. M. 3392. Vid. Prid. An. 612. Preface to Nehem. p. 474.

(*c*) Chap. xiv. 7. and xiii. 21. Vulgate.

prophetically (*d*) as yet to happen, and as all the predictions which are here inserted might have been drawn from Prophets who preceded his time, there is no reason to dispute the antiquity ascribed to Tobit, or to his book (*e*). From the same sacred source of the earlier Prophets, might have been derived those predictions which Tobit records relative to the calling of the Gentiles (*f*), and the restoration of Jerusalem to a magnificence prefigurative of its future spiritual glory in the establishment of the Christian church (*g*).

With respect to the history contained in this book, there is no reason to question its truth, at least as to the main particulars; and the Jews do not appear to have entertained any doubts on the subject (*h*). It is written with much simplicity, and with an air of veracity. The characters are described with great sincerity and effect, and the minute detail of genealogy, of time, place, and personal circumstances (*i*), while they heighten the interest, tend to demonstrate the truth and reality of the relation. Tobit, then, is to be considered

(*d*) Chap. xiv. 4. drawn perhaps from Micah iii. 12.

(*e*) Aman, mentioned in chap. xiv. 10. was not Haman the proud enemy of Mordecai and the Jews, mentioned in the book of Esther, nor Judith's husband, but some predecessor or cotemporary of Tobit, with whose history we are unacquainted.

(*f*) Chap. xiii. 11. which perhaps alludes to the offering of the wise men, described in St. Matt. ii. 11. The prediction may be drawn from David's prophecy in Psalm lxxii. 10. of which the very words are introduced in the Hebrew copy published by Fagius. See, also, chap. xiv. 6, 7. which might be grounded on the prophecies in Micah v. 12, 14. Isa. ii. 18. xxxi. 7. Zechar. xiii. 2, &c.

(*g*) Chap. xiii. 16—18. xiv. 5—8. which figurative passages resemble some metaphorical descriptions of St. John. Vid. Rev. xxi. 10—27. xxii. 3—6. but which were probably borrowed from Isaiah liv. 21—27.

(*h*) Juthasin. Hieron. ad Chrom. & Heliod. Grot. Pref. ad Tob. Sixt. Senens. Bib. Lib. VIII.

(*i*) Chap. v. 16. The mention of Tobias's dog has been frequently represented as a ludicrous and unnecessary particular. But there is often as much want of taste as of candour in criticism of this nature.

The

sidered as a real character; he was born probably during the reign of Ahaz; he was of the tribe of Nephthali, in the city of Thisbe (*k*), in Upper Galilee; he was carried captive to Nineveh after the extinction of the kingdom of Israel, by Enemassar, or Salmanesser, about A. M. 3283 (*l*).

The history of this captive, and of his family, is here related in a very interesting manner; it is enlivened with much variety of incident, and decorated by the display of many virtues. Some of the incidents, as the ministry of the angel, the influence and defeat of the evil spirit, as well as the blindness and recovery of Tobit, have appeared so improbable to many writers, that they have chosen to consider the whole book merely as an instructive fiction (*m*), de-

The introduction of such incidental particulars is not unusual in the most admired works of antiquity. Vid. *Odyss. Lib. II. l. 11.* *Æneid. Lib. VIII. l. 463.* It deserves to be remarked, that in the eleventh chapter of the Vulgate, the dog is said to have first appeared as the harbinger of the son's return, and the Syriac version represents Anna to have first perceived the dog; and indeed the Greek has been thought to intimate nearly as much, for it says, not that she saw Tobias himself, but *περὶ τὸν αὐτὸν ἐρχομένου*, "perceived that he was coming," as possibly by the dog. In this there is nothing low or ridiculous, but an incident familiar and elegant. Comp. with *Odyss. Lib. XVII. l. 301, 302.*

(*k*) Thisbe was at the right-hand, (that is to the south; for the Jews in the description of places, suppose the speaker to face the south) of Kades. Nephthali (*Καδὴς*, or *Καδῖς*, or *καδὴς ἡ το Νεφθαλί*) the same place, perhaps, with Cades, the capital of Nephthali, and possibly the Cadytes of Herodotus. It was one of the three cities of refuge on the west side of the Jordan. The Vulgate represents Tobit to have been born at Nephthali. Vid. Calmet and Arnald on the place.

(*l*) The tribe of Nephthali in general had been carried into captivity about twenty years before by Tiglath-Pileser. Vid. 2 Kings xv. 29. The year of Tobit's death is uncertain; all the copies differ. The Vulgate supposes him to have lived 102 years; the Greek 158. Both accounts are erroneous.

(*m*) Paul Fagius. It has been compared to the *Cyropædia* of Xenophon, and the *Telemachus* of Fenelon.

signed

signed to illustrate the relative and social charities of life, and to exhibit a pattern of virtue exercised in trials, and recompensed in this world; but there are no physical objections to the causes assigned either for the deprivation (\*) or restoration (e) of sight to Tobit, or if they are not naturally capable of producing such effects, they might still be miraculously rendered instruments in the hands of Providence.

With respect to the agency of the angels, there is nothing inconsistent with reason, received opinions, or scripture, in supposing a limited superintendence of superior beings (p). We know, indeed, that under the peculiar circumstances of the Jewish economy, the ministry of angels was manifestly employed in subserviency to God's designs, and that particular personages were occasionally favoured with their familiar intercourse. It is likewise unquestionable, that before the power and malevolence of evil spirits were checked and restricted by the controul of our Saviour, their

(\*) Chap. ii. 10. Tobit appears to have slept in a court-yard, because polluted by the dead body which he had buried, and his eyes have been open habitually, or from accident. The excrement of sparrows (swallows) is hot and acrimoious. Vid. Rhazi Lib. XI. c. xxxvii. Gesner. Hist. Animal. Lib. III. and may cause blindness.

(e) It is uncertain of what species was the fish mentioned in this book. The gill of the fish called Callionimus is efficacious in removing specks and obstructions of the sight. Vid. Galen. de Simplic. Medicam. Facult. Lib. X. c. xii. Aelian. Lib. KIM. c. iv. Plin. L. XXVIII. c. xi. Aldrovand. Ornithol. L. XVII. Vales de Sac. Philosoph. But this fish appears to be too small to correspond with the description of that of Tobit. Bochart contends for the Silurus, the sheat-fish, or burgeoon, called also the Glasia. This the naturalists describe as large and voracious. Vid. Ray and Johnston. And its liver was famous for removing suffusions and dimness. Vid. Houbigant. But it is objected that this fish, as having no scales, could not be eat as consistent with the restrictions of the Levitical Law. Vid. Lev. xi. 10, 11. The livers of many other fishes may have the same sanctified qualities.

(p) Hesiod. Oper. & Dies, Lib. I. Plato de Legibus, Lib. X. Apuleius de Deo Socratis. Byxerf. Synag. Jud. c. x. Orpheus Hymn ad Mus. Plutarch in Brut. Acts xii. 15.

open influence was experienced (*q*); and though in the accounts of this book, invifible beings be represented as endued with corporeal affections, and described under traditionary names of Chaldean extraction; and though the whole history of their proceedings as here furnished, be in ~~some measure~~ accommodated to vulgar conceptions (*r*), yet it would be a violation of all juft rules of criticism, to confider the agency of thefe beings as a mere allegorical machinery. Indeed, the events recorded are ~~fo dependant on their fupposed~~ interference, and the miraculous circumftances are fo incorporated with the history, that the truth of the whole account refts on the fame foundation, and the particular parts cannot be feparately removed.

Still, however, thofe who confider the whole book as a moral invention defigned for the particular confolation of the Jews in captivity, or for their general inftruction and encouragement in affliction, may derive the fame profit from that fine fpirit of piety and benevolence which breathes through every part of the book (*s*), and which occasionally breaks out into thofe beautiful fentiments that have been imitated by fucceeding writers, and copied out into the Liturgy of our church (*t*), and which fometimes approach even the refined precepts of Chriftianity (*u*).

(*q*) Luke xiii. 16. 1 Pet. v. 8. Rev. xx. 1—3.

(*r*) Chap. vi. 17. viii. 2, 3. The fupposed effect of fumigation on demons was agreeable to vulgar notions. Vid. Jofeph. de Bell. Jud. Lib. VIII. c. ii. The perfume was rendered efficacious by faith, prayer, and continence, and the burning of the entrails of the fifh was enjoined rather as a fign and intimation, than as a phyfical caufe of the defeat of the evil fpirit, as in John ix. 6. We reafon, however, upon preconceived conjectural notions, when we affert, that devils cannot be affected by the operation of fmells. The flight of the evil fpirit, and his being bound by Raphael, implies only that he was circumscribed and reftriated in his power by an expulſion to the fupposed ſphere of demons. Vid. Luke viii. 29. Matt. xii. 43. Hieron. in Hjerem. c. xxviii.

(*s*) Chap. iii. viii. xiii.

(*t*) Tobit iv. 7, 8, 9. and the Communion Service.

(*u*) Chap. iv. 7. comp. with Luke xi. 41. Chap. iv. 15. with Matt. vii. 12. and Luke vi. 31. Chap. iv. 16. with Luke xiv. 13.

In the old Roman Missal, and the Missal of Sarum, there is a proper mass of Raphael the archangel, and in the prefatory rubrick it is directed, that the office be celebrated for pilgrims or travellers, as also for sick persons and dæmoniacks (\*), upon notions of the archangel's character, built on the relations of this book. Afterwards follow two short prayers, one addressed to God, and one to Raphael himself.

(\*) Arnald's Diff. on the Demon Asmodeus.



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O F T H E

B O O K O F J U D I T H.

**T**HE author, and the period of this history, are both uncertain (*a*). Some commentators imagine that it was written by Joacim or Eliakim, whom they conceive to have been high-priest in the reign of Manasseh (*b*), and that it was translated into Chaldee for the use of those Jews in the captivity at Babylon who had forgotten their own language. Others attribute the work to Joshua, the son of Josedeck (*c*), the companion of Zerubbabel. But by whomsoever, or in whatever language it was produced, the original is not now extant. The Hebrew copy, which some

(*a*) Isidor. Orig. Lib. VI. c. 2. Serar. Proleg. in Jud. St. Jerom seems to consider it as the production of Judith. Vid. in Agg. i. 6.

(*b*) Chap. iv. 6.

(*c*) Pseudo-Philo. Lib. de Temp. R. Asarias. Sixt. Senens. Jul. Roger. de Lib. Can. c. xi.

have professed to have seen at Constantinople (*d*), was probably a work of modern composition, and our English translation, as well as the Syriac, is made from a Greek version which existed probably long before the time of Theodotion, as it seems to have been known to Clemens Romanus (*e*). The most probable opinion is, that the book was originally written in Chaldee (*f*) by some Jew of Babylon, and it might possibly have been designed to enlighten the confidence of the Jews during the captivity, and to invigorate their hopes of a deliverance.

Upon a supposition of the truth of the history, the circumstances described must have occurred previously to the destruction of Jerusalem, since the Persians are represented as still subject to the Assyrian empire (*g*); and Nineveh, which is here mentioned as the capital of Nebuchodonosor's empire (*h*), was overthrown before that destruction; and upon the impending invasion of Holophernes, the Jews are said in this book to have been troubled "for the city and temple of their God." Usher, therefore, Lloyd, and Prideaux, have agreed on considering the history as coeval with the time of Manasseth (*i*), placing it in about the forty-fourth year of his reign, A. M. 3348. And

(*d*) Lib. Münster. Præf. in Tob. Hebræum.

(*e*) Clemens Rom. Epist. ad Corinath. c. iv. Vid. alse, Polycarp. & Clem. Alex. Strom. Lib. I.

(*f*) Hieron. Præf. in Lib. Jud.

(*g*) Chap. i. 7—10.

(*h*) Chap. i. 1.

(*i*) Some place it in the reign of Amon, or in that of Josiah, and others contend for the time of Jehoiakim. Some writers who place it in the reign of Zedekiah, conceive that Nebuchodonosor was the same person with Nebuchadnezzar, upon which supposition, Jerusalem must have been taken in the same year that Bethulia was besieged, if we follow the accounts of the Greek copies of this book, which place the expedition of Holophernes in the eighteenth year of Nebuchodonosor's reign, for the eighteenth year of Nebuchadnezzar coincides with the ninth year of Zedekiah.

Prideaux, with other writers, after a judicious investigation of the several opinions that have been entertained upon the subject (*k*), maintains that the Arphaxad of this book was Deioces (*l*), and Nebuchodonosor, Saosduchinus, who ascended the throne of Babylon, A. M. 3336, and the learned author places the expedition of Holophernes in A. M. 3349, making the twelfth year of Saosduchinus to coincide with the forty-fifth of Manasseh (*m*).

But though the history cannot with consistency be assigned to any other time than that of Manasseh (*n*), there

(*k*) The ancient tradition among the Jews was, that the circumstances of the history happened under the reign of Cambyfes. Vid. Euseb. Chron. Hist. Scholast. Dionys. Carthus. Suidas Verbo Holophernes August. de Civit. Dei, Lib. XVIII. c. xvi. But the capital of Cambyfes was Babylon, and he reigned but seven years and three months. Vid. Herod. Lib. III. cap. lxvi. Others place the history in the time of Xerxes. Vid. Suidas Verbo Judith. Ribet. in Nahum. ii. Estius and others place it in the time of Darius Hystaspes; and Sulpicius Severus assigns to it a still later period, placing it under the reign of Artaxerxes Ochus, King of Persia. Vid. Hist. Sac. Lib. II. Bellarm. de Verb. Dei, Lib. I. c. xii.

(*l*) Deioces founded Ecbatana; and the beginning of the twelfth year of Saosduchinus, coincides with the last year of Deioces. These and other concurrent circumstances seem to prove, that Deioces and Arphaxad must have been the same person, though some writers relate that Deioces lived long, and died old, in prosperity. Calmet supposes Arphaxad to be the Phraortes of Herodotus, the circumstances of whose life and death, as he conceives, correspond better with the accounts of this book, and who may be supposed to have finished the fortifications of Ecbatana, as described in chap. i. 2—4. Vid. Herod. Lib. I.

(*m*) Prid. Con. vol. i. Part I. p. 36. Calmet's Preface, Bellarm. de Verb. Dei, Lib. I. c. xii.

(*n*) Manasseh himself is not mentioned in this book, (nor, indeed, any King,) hence some have supposed that the siege of Bethulia happened during his captivity at Babylon, or that he was withheld from an active part from cautious or prudential considerations; or lastly, that he was then engaged in sequestered repentance. But as Bethulia was on the frontiers, the defence of it might have been entrusted to the high-priest. The precise situation of Bethulia is not known; some place it in the territory of Zabulon, in which there appears to have been a town of that name, but Judith, Manasseh, and Onias were of the

there are still so many objections to this period, that many writers have chosen to consider the whole work as a religious romance. It must be confessed, indeed, to be extraordinary, that neither Philo nor Josephus should make any mention of this signal deliverance, for the latter especially, though he professed to confine himself to such accounts as were contained in the Hebrew (that is, the authentic canonical) books (*o*), yet by no means adheres so strictly to his plan that he might not have been expected to have mentioned so remarkable an interposition of God in favour of his country; but as this omission can only furnish a presumptive argument against the truth of the history, and as the apparent inconsistencies may be accounted for without destroying the credibility of the chief particulars, it is more reasonable to consider it as the history of real events (*p*), since many of its circumstances correspond with the accounts of Herodotus (*q*), and the Jews as well as the earlier Christians, believed it to be a relation of historical truths.

Many, also, of the difficulties which occur in considering the history, and many of the objections to the

the tribe of Simeon. There might have been a frontier town in the hilly country of Simeon, towards Syria, named Bethulia, though we have no other mention of it in history. We cannot, however, suppose it to have been the same place with Bethel, or Bethuel, mentioned in Joshua xix. 4. and 1 Chron. iv. 30. without allowing that the author has been guilty of some geographical mistakes. Vid. chap. iii. 9, 10. and iv. 6. Calmet in chap. vi. 7. and Arnald in ch. vi. 10.

(*o*) Proem. Antiq. & Lib. X. c. xi.

(*p*) Montfaucon Verite de l'Histoire de Judith. Howel's Hist. of Bible, ch. clxiv. Hubigant Pref. & Notes. Herod. Lib. I. c. cii.

(*q*) Nebuchodonosor is styled Sarsuchinus by Herodotus and Ptolemy, Nebuchodonosor was, indeed, properly the name of the Babylonian Kings; but the Jews seem to have called all the princes who reigned beyond the Euphrates by that name, as in Tobit, Nabopolassar is so called. Vid. Tobit xiv. 15.

period

period which is assigned to it, are to be attributed to corruptions that have taken place in the Greek version (*r*), and which are among the inconsistencies that St. Jerom professes to have lopped off as spurious when he made his translation which is now extant in the Vulgate (*s*). Some originate in the obscurity that necessarily overshadows a period so distant, and so little illustrated by the remains of ancient history (*t*), and some must be charged probably on the ignorance of the author, who compiled the book from such materials as he could procure, and who, to give importance to his history, and to magnify the characters which he describes, has embellished his history, sometimes at the expense of chronology and truth (*u*).

If

(*r*) The third verse of the fourth chapter represents the Jews as newly returned from the captivity; but this is not in St. Jerom's version. So likewise, the words in the 18th verse of the fifth chapter, which speaks of the temple as being cast to the ground, are rescinded as a corruption by St. Jerom, though the original Greek words *εγενεθη ας εδαφος*, might mean only that the temple was profaned and trampled on, as it was at several times, and, perhaps, by the Assyrians, when Manasseh was taken prisoner. The captivities and dispersion spoken of both in the Greek and Latin, may be understood of the Assyrian captivities under Manasseh. Vid. 2 Chron. xxxiii. 11—13.

(*s*) Chap. i. 13. which differs five years from the date given in chap. i. 1. In St. Jerom's version there is no apparent inconsistency. In chap. ii. 1. the eighteenth year is placed in consequence of the same calculation, instead of the thirteenth, as it stands in St. Jerom's version. It is, however, possible, that there is no mistake, and that five years might have intervened between the preparations for war, and the attack on Arphaxad.

(*t*) Joacim, or Eliakim, is represented in this book as high-priest, though no high-priest of that name is mentioned before the captivity by Josephus, or in the scriptures, unless we attribute that character to the Eliakim spoken of by Isaiah, ch. xxii. 20—25. But the catalogue of Josephus is corrupted, and the scriptures no where profess to furnish an exact succession of the Priests. Vid. Prid. Con. vol. i. Part I. P. 39.

(*u*) It is said in chap. xvi. 23. that none made Israel afraid in the days of Judith, nor a long time after her death. Now as we cannot suppose her to have been more than forty years old when she captivated Holofernes,

If these causes of inconsistency be admitted, there will be no necessity to question the truth of the principal circumstances in this history, and to have recourse to such imaginations as Grotius (\*) and others have entertained, who have amused themselves by considering it as an instructive fiction, or ingenious allegory, in speculations that may serve to prove the fertility of their invention, but which conduce but little to illustrate truth, or to increase our reverence for works respectable, at least, for their antiquity and sanctions, and valuable for the instruction which they afford. It may be observed also, as an intrinsic mark of the truth of this history, that the author appears to speak of Achior's family as living at the same time when the book was written (y); and that in the last verse of the Vulgate, it is said, that the day of Judith's triumph had ever since been celebrated as a sacred festival (z)

It

phernes, (probably not so old, especially as she is called fair damsel—*ἡ καλὴ ἡρώδης*, chap. xii. 13.) and as she lived to the age of 103, there must have been a sixty years peace at least after the deliverance, which was a longer space of time than intervened between the forty-fifth year of Manasseh, and the taking of Jerusalem by Nebuchadnezzar, (not to mention the dangers under Josiah, and the defeat and death of that monarch) or, indeed, than any period of uninterrupted peace in the course of the Jewish history. We must therefore suppose the author to have spoken hyperbolically of the effects of Judith's heroism.

(\*) Grot. *Præf. ad Annot. in Lib. Jud.* Grotius fancies that it is a parabolical, or enigmatical fiction, written in the time of Antiochus Epiphanes, to encourage the Jews under the persecution carried on by him. He imagines that Judith is Judas, Bethsatha the house of God, and that by Nebuchodonosor and Holofernes, are meant the devil and his agent, and has other whimsical conceits to explain this supposed allegory. Vid. similar notions in Luther, Reimiccius, and Capellus. *Limborchii, Theolog. Lib. i. cap. iii. p. 9.*

(y) Chap. xiv. 10.

(z) Chap. xvi. 31. Vulgate. This verse is not in the Greek, Syriac, or ancient Latin versions, nor is the festival mentioned in any

It appears from the accounts of Origen (*a*), and St. Jerom (*b*), that the Jews reckoned this book among their apocryphal writings. It is nowhere cited by our Saviour or his apostles (*c*) ; it is not in the catalogues furnished by Melito, Origen, and Athanasius, nor was it received by Hilary, Gregory Nazianzen, Cyril of Jerusalem, or the Council of Laodicea, but being cited with respect by many ancient writers (*d*), considered as canonical in a secondary sense by St. Austyn (*e*), and the African church (*f*), it was received indiscriminately, and as of the same authority with the inspired books by the Coun-

any authentic Hebrew calendars. Some writers, however, suppose that it was anciently observed. Vid. Selden, de Syned. Lib. III. c. xiii. Scaliger de Emend. Temp. Lib. VII. p. 633, & Calmet in loc.

(*a*) Epist. ad African.

(*b*) Hieron. Præf. in Jud. Some manuscripts of St. Jerom read improperly Hagiographa. Vid. Preface to Tobit.

(*c*) There is a resemblance between Elisabeth's salutation of Mary, in Luke i. 42. and the encomium bestowed on Judith by Ozias, in chap. xiii. 18. of this book, as likewise between the exhortations of St. Paul, and a passage in chap. viii. 24, 25. of the Vulgate copy of Judith. The coincidence of expression is probably accidental in both parallels. St. Paul in the last alludes to the circumstances mentioned in Numb. xxi. 6. and xiv. 37.

(*d*) Clem. Epist. ad Corinth. Clem. Constit. Apost. Origen. Homil. xix. in Jerem. and Lib. III. in Johan. Clem. Alex. Strom. Lib. IV. Tertull. de Monog. c. xvii. Ambros. de Offic. Lib. III. & de Vid. August. de Doct. Christ. Lib. II. c. viii.

(*e*) St. Austin expressly remarks, that this book was said not to have been admitted into the Hebrew canon. Vid. de Civit. Dei, Lib. XVIII. c. xxvi.

(*f*) Concil. Carthag. 3. Canon 47. See also, the suspected epistle of Pope Innocent I. where the books of Tobit, Judith, and Maccabees, are reckoned as scripture.

cil of Trent (g), which canonized St. Jerom's translation, and since that time it has been generally revered as an inspired work by the writers of the Romish church, who are, however, much perplexed and distressed for want of arguments to support its pretensions.

The book presents an interesting scene of ambition frustrated, and of intemperance punished. The history is written with great grandeur and animation, and the Assyrian and Hebrew manners are well described. The prayer and the hymn of Judith, are composed with much piety (h). The book contains nothing exceptionable in point of doctrine, for where Judith celebrates God's justice in punishing the crime of the Shechemites (i), she by no means attempts to justify Simeon for his vindictive and indiscriminate cruelty. If the address with which she accomplished her designs should be thought to partake of too much of an insidious character, it may be permitted, at least, to admire the heroic patriotism and piety which prompted her to undertake the exploit; the urgency and importance of the occasion, will likewise excuse

(g) Some controversialists have asserted, that St. Jerom allowed that the book of Judith was canonized by the Council of Nice. Vid. Bellar de V. Dei, Lib. I. c. x. Baron. Annal. tom. iii. Ann. 325. sect. 150. But in the acts of this council, this book is not mentioned, and in the place referred to, (vid. Hieron. Præf. in Judith) St. Jerom only says, that the Council of Nice was *reported* (legitur) to have reckoned this book in the number of the *sacred writings*; and he remarks in the same place, that the Hebrews (that is, the Hellenists, or the converted Jews) considered it as hagiographical, and elsewhere (vid. Præf. in Lib. Salom.) that the church, though it read Judith, did not receive it as canonical. Vid. also, in Prol. Gal. Epist. ad Fur. & Bellarm. de Verbo Dei, Lib. I. c. x. Erasim. in Censur. Præf. Hieron.

(h) Concil. Trid. Sess. 4.

(i) Chap. ix. 2.

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the indiscreet exposure of her person to intemperate passions ; and in the general description of her character, she may be allowed to have presented an exemplary display of the virtues which become the widowed state (*k*).

(*k*) Ambrose de Vid. Fulgent. Epist. 2.



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OF THE

REST OF THE CHAPTERS

OF THE

BOOK OF ESTHER.

THE chapters entitled the Rest of the Chapters of the Book of Esther, are not extant in the Hebrew, nor in the Chaldaic language, but only in the Greek and Latin copies. Origen was of opinion, that they had formerly existed in the Hebrew (a), though omitted in the copies that remained in his time. And Huet, upon a very improbable supposition, conceives them to have been the production of the great synagogue, and to have been translated from some more copious manuscripts by the Septuagint translators (b);  
but

(a) Vid. Origen. in Johan. tom. ii. & Epist. ad African.

(b) Origen, indeed, quoting some passage from the fourteenth chapter of the book of Esther, says, "in the book of Esther, according to  
the

but these translators certainly confined themselves to the canonical books.

It is at least very doubtful whether these chapters did ever exist in the Hebrew language ; and it is unquestionable that they never were in the Hebrew canon. If, likewise, we are to rely on the accounts of this book, there is reason to believe that even the authentic book of Esther was not translated by the authors of the Septuagint into Greek ; for in the first verse of the second chapter of this apocryphal part, it is said, that the Synopsis of Phurim, by which was probably meant the book of Esther, was interpreted into Greek by Lyfimachus (c), who was possibly an Hellenistical Jew residing at Jerusalem, and the apocryphal parts contained in this book, were, perhaps, added to the Greek translation by Dositheus and Ptolomeus, or by some other Hellenists of Alexandria. They appear to have been subsequent additions interpolated in various parts of the Greek copies by some persons desirous of giving embellishment to the history, and who inserted into the body of the work such traditionary or fanciful circumstances as his enquiry or invention could furnish. From the Greek these additions were translated into the old Italic version (d). They were not, how-

the Seventy," the spurious parts being annexed to some copies of the Septuagint, though, indeed, long after that version was made, as Origen must have known, however he might think it unnecessary there to distinguish the canonical from the spurious parts. Vid. Epist. ad African. Origen elsewhere rejects these additions as apocryphal. Vid. Sixt. Senens. Bib. Sanct. Lib. I. sect. 3. & Lib. V. An. 250.

(c) According to this account, it was translated in the fourth year of the reign of Ptolemy, who, if he were Ptolemy Philometor, lived long after the Septuagint translation was made. Some conceive that Ptolemy Philadelphus was meant, in the seventh year of whose reign that version is supposed to have been executed. And Huet imagines that the Seventy adopted this work of Lyfimachus into their translation of the scriptures, on an idea that it was executed before the reign of Ptolemy Philadelphus.

(d) This differed from both the Hebrew and Greek copies.

ever,

ever, considered as canonical by the ancient church (e), though they might sometimes pass uncensured as annexed to the canonical book. St. Jerom, who confined himself to what was in the Hebrew, did not admit them into his translation (f), but represents them as rhetorical appendages and embellishments annexed to the Italic version. Since that time, the most judicious writers (g) have not scrupled to consider them as extrinsic and spurious appendages, though they are canonized, together with the authentic chapters, by the Council of Trent, and passages from them are inserted into the offices of the Romish church.

It is manifest on considering the canonical book, that it is a complete and perfect work, and these apocryphal parts, which are introduced into the Greek copies, will appear to be superfluous and cumbrous additions to those who take the pains to examine them. They are in a different stile from that of the authentic chapters, and consist partly of a repetition of particulars contained in them. The first chapter, which in the Greek copies is annexed to the tenth of the

(e) Melito ap. Euseb. Hist. Eccles. Lib. IV. c. xvi. Athan. Epist. 39. Gregor. Nazianz. Carm. de Script. Sixt. Senens. Bib. Lib. I. sect. 3. Even the canonical book of Esther, indeed, is not expressly enumerated in these catalogues, either because of these spurious additions, or as the generality of writers suppose, because the authentic book was reckoned as one book with those of Ezra and Nehemiah, the three being attributed to the same author. The fathers profess to receive the whole of the Hebrew canon exclusively, and in the epistle attributed to Athanasius, the apocryphal part of Esther, which is described as beginning with the dream of Mordecai, is rejected, and the authentic part is there said to be reckoned as one book with another, which other must have been that of Ezra. Vid. also, Hieron. Præf. in Ezram. & Nehem. The book is reckoned in the catalogues of Origen, Hilary, Cyril, and Epiphanius, and in that of the council of Laodicea.

(f) Hieron. Præf. in Hester. In the Greek church they are still suffered to constitute a part of the book of Esther.

(g) Grotius Præf. ad Addit. Esther. Dyonis. Carthus. Cajetan. Raynold Heidegger, Lib. II. c. x. Kenthii. Proleg. ad Lib. Apoc. V. T. p. 27. Sixtus Senensis calls them, *laceras Appendices & panis Additamenta*. Vid. Bib. Sanct.

canonical chapters, consists of an interpretation of a pretended dream of Mordecai, which contains some fanciful conceits, and was furnished probably by the same person that fabricated the dream which follows in the next chapter. The intimation contained in the first verse of the second or eleventh chapter, was possibly written by some Jew of Alexandria; it was not in the ancient Italic version. The dream which is related in this eleventh chapter, and which in the Greek is placed before the canonical part, is evidently the reverse of some inventive writer, and afterwards prefixed to the work. It does not form a proper introduction to the book, and in the fifth verse of the second canonical chapter, Mordecai is introduced as a person not before-mentioned, and his genealogy, and other particulars, are described there and in the succeeding verse, with a minuteness which must have been quite redundant, if the second verse of the eleventh chapter had been authentic.

The account of the devices, and of the discovery of the two eunuchs who conspired against the life of Artaxerxes, is a repetition, with some alterations, of what is related in the second chapter of the authentic part (*h*), and could not properly be prefixed (as it is in the Greek) to the canonical book which opens the history as if nothing had been previously communicated. The sixth or fifteenth chapter contains a description of Esther's appearance and reception by the King, which is borrowed from the fifth chapter of the genuine history (*i*), and embellished with some extraneous particulars. So likewise the prayers of Mordecai and Esther, contained in the thirteenth and fourteenth chapters (*k*),

(*h*) Esther ii. 21—23.

(*i*) The fifteenth chapter in the Greek and Vulgate inserted immediately after Esther's prayer (as given in the fourteenth chapter) instead of the two first verses of the fifth chapter.

(*k*) These prayers are placed in the Greek immediately after the seventeenth verse of the fourth chapter.

as well as the letter in the thirteenth (*l*) chapter, and that in the sixteenth (*m*), which concludes the apocryphal book, are all obviously fictitious inventions designed by some rhetorical writer (*n*), to decorate and complete the history. They are probably accounts fabricated in designed conformity to particulars alluded to by the inspired writer in his book, and are interwoven with some ingenuity into the body of the work. The forgery is, however, occasionally betrayed by the introduction of circumstances incompatible with the genuine parts (*o*), and rather inconsistent with the period assigned to the history (*p*). Some Greek and Latin copies contain still more extraneous particulars, and the Chaldee Paraphrase is loaded with accumulated additions. The copies, indeed, vary so much from each other, that Bellarmine (*q*) fancied that there must have been two original histories, the largest of which he conceived to comprize the Greek additions. Our church judiciously adheres to the chapters which

(*l*) This in the Greek is added after the thirteenth verse of the third chapter. It might be grounded on some authentic accounts, as the substance of it is related by Josephus.

(*m*) This edit in the Greek copies follows the twelfth verse of the eighth chapter. It appears from the stile to have been originally written in Greek, and both the letters are mentioned in the authentic book in a manner that shews they were not inserted in the history. Vid. Esth. iii. 14. viii. 13.

(*n*) Hieron. ad Paul. & Eustoch. Sixt. Senens. Bib. Lib. VIII.

(*o*) Com. chap. vi. 3. with xii. 5. Chap. v. 2. with chap. xv. 4. Chap. iii. 12. with chap. xiii. 6. Chap. ix. 1. with chap. vi. 8.

(*p*) The King is made in ch. xvi. 10. to stile Aman a Macedonian, and afterwards to talk of his desire "to translate the kingdom of the Persians to the Macedonians;" particulars that lead us to suspect an anachronism, as they were more adapted to the sentiments and circumstances of a later period, when the Persians and Macedonians were at war. In the ninth chapter of the canonical book, Haman is in the Greek called a Macedonian, but the Hebrew word מַדְיָאֵל should have been rendered as by St. Jerom, and in our translation, the Agagite, that is, of the race of Agag, King of the Amalekites. Josephus describes Haman as an Amalekite. Vid. Antiq. Lib. XI. c. vi. Esther ix. 24. iii. 10.

(*q*) Bellarm. de Verb. Dei, Lib. I. c. vii.

are contained in the Hebrew, which are indisputably authentic, and furnish an entire and valuable history. The adventitious parts are, however, suffered to continue in our bibles as profitable in a subordinate degree. They deserve not to be incorporated with the genuine history, though they illustrate the characters, and dilate on the virtues displayed for our instruction by the sacred writer.



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OF THE

BOOK OF THE WISDOM OF SOLOMON.

**T**HE works of Solomon in general, were emphatically styled the Books of Wisdom, and were so cited by the fathers (*a*) ; and in the Ecclesiastical language, the Book of Wisdom comprehends not only all the authentic Books of Solomon, but also Ecclesiasticus ; and this which is called the Book of Wisdom, or according to the Greek, the Wisdom of Solomon. The author of this book assumes the title, and speaks in the character of that monarch (*b*) ; but though it may, perhaps, contain some sentiments selected from his works, and others ascribed to him by tradition (*c*), it cannot be received as an inspired book ; and it was

(*a*) Melito ap. Euseb. Eccles. Lib. IV. c. xrv. Clem. Epist. ad Cor. Epist. 57. Origen. Hom. xvii. Cyprian. Test. Lib. III. c. xvi. Ambrose de Parad. Clem. Alex. Strom. Lib. VI.

(*b*) Vid. c. vii. 7—21. compared with 1 Kings, c. iii. 13. c. xiv. 29—34. Vid. c. viii. 14, 15, 19, 21. c. ix. 7, 8, &c.

(*c*) Barto Cocceius Biblioth. Rabb. tom. i. p. 249.

certainly composed long after the time of Solomon. It never was in the Hebrew canon (*d*), and probably never in the Hebrew language (*e*). It is not reckoned in the sacred catalogues of the earlier church; and the generality of ancient writers confess, that it is not to be considered as the work of Solomon. It contains citations of scripture from the Septuagint, even where that version differs from the Hebrew text (*f*), and borrows from books written long after the time of Solomon (*g*).

The copy which has the highest pretensions to be considered as the original, is in Greek prose. Some learned men have fancied, that they have discovered in this book, as well as in that of Ecclesiasticus, the Hebrew measure, which obtains in the authentic works of Solomon (*h*). The sentences have, indeed, often a poetical turn; and in the Alexandrian manuscript, they are written stich-wise, like the book of Job, of Psalms, and those of Solomon, to which this was subjoined in some old Latin translations, and by Dr. Grabe in his edition. Hence some have conceived that it was translated from the Hebrew into Greek, and some with less reason suppose it to have been translated from the Chaldee, in which language R. Moses Ben Nachman professes to have seen it (*i*), though

(*d*) Melito Epist. ad Onesim. Euseb. Hist. Eccles. Lib. IV. c. xxv. Athan. Synop. Epiphan. de Pond. & Mensur. Hieron. Prolog. in Lib. Solom. Joh. Damascen. de Fid. Orthod. Lib. IV. c. xviii.

(*e*) August. de Civit. Dei. Lib. XVII. c. xviii. Hieron. Prolog. Gal.

(*f*) Ch. v. 10, 11. from Prov. ch. xxx. 19. Ch. xi. 12. from Isaiah, ch. iii. 10.

(*g*) Compare Wisd. ch. iii. 14. with Isaiah, lvi. 4, 5. Wisd. ch. ix. 13. with Isaiah xl. 13. Wisd. ch. xiii. 11. with Isaiah. xlii. 13. Wisd. ch. v. 18. with Isaiah lix. 17. Wisd. ch. ii. 6, 7. with Isaiah lvi. 12.

(*h*) Vid. Grabe's Prolog. tom. ult. c. i. 2. Calmet's Dict. in Wisd. Epiphan. de Ponder. & Mensur.

(*i*) R. Moses Ben Nachman, Prolog. Com. in Pentat.

probably

probably what he saw was a translation from the Greek into that language.

But in whatever language it was written, it has always been deservedly esteemed as a treasure of wisdom. It was written in imitation of the style of Solomon, though, perhaps, not designed to pass for his work, but to communicate such instructions as might be consistent with his assumed character. Many ancient writers have cited it as a work attributed to Solomon (*k*), and as not unworthy, from its resemblance to his writings, to be considered as the performance of that enlightened monarch; and some appear to have considered it as his genuine production. Lactantius, with other writers, represents the description of the just man persecuted, which is contained in the second chapter, to be a prophecy delivered by Solomon concerning our Saviour's sufferings (*l*). It is certain, however, that the book was not written by Solomon, as St. Austin, who likewise considers this passage as prophetic, allows (*m*). The antiquity and high importance of the book, appear to have excited great reverence in the ancient church (*n*), and some of the fathers seem to have thought that the Book of Wisdom, and that of Ecclesiasticus, contained passages, at least, that were inspired. St. Austin affirms that the christian writers who immediately succeeded the apostles,

(*k*) Clem. Alex. Strom. Lib. VI. p. 669. Euseb. Hist. Eccles. Lib. VI. c. vii. Tertul. cont. Marcion, Lib. III. Origen. cont. Cels. Lib. III. & Homil. 8. in Exod. Hieron. in Psal. lxxiii.

(*l*) Lactant. de Yer. Sap. Lib. IV. § 16. Wisd. ii. 12—21.

(*m*) August. de Civit. Dei, Lib. XVII. c. xy.

(*n*) St. Austin says, "Non debuit repudiari sententia Libri sapientie, qui meruit in Ecclesia Christi de gradu lectorum tam longâ annotatione recitari." From this it should seem, that the apocryphal books were read in a lower place by the lectours, or inferior officers of the church. Whereas the inspired books were read by the priests and bishops from a more conspicuous place. De Gradu Episcoporum. Vid. August. de Prædest. c. xiv. § 27. Edit. Antwerp.

adduced its testimony as divine (*o*), but it does not appear that they, or St. Austin himself, considered the book as really the work of an inspired penman, since he allowed that neither this book, nor that of Ecclesiasticus, were produced against gainfayers with the same authority as the undoubted writings of Solomon. And he elsewhere admits, that after the death of Malachi, the Jews had no Prophet till the appearance of Zacharias, the father of John the Baptist (*p*). And the fathers, indeed, in general, however they might be dazzled by particular passages, or consider them as fragments of inspired writings, represent the book of Wisdom as inferior to the canonical books; they esteem it as a work of admirable tendency, and as of a scriptural character, but not as absolutely derived from the suggestion of the Holy Spirit (*q*).

Some partial councils (*r*) admitted it as canonical in a secondary interpretation of that word, but it was always considered as inferior to the books contained in the Hebrew catalogue, till by the peremptory decision

(*o*) St. Austin may be understood to mean, that they who cited *Wisd. iv. 11.* cited it as a faithful saying, and as grounded on divine authority. *Vid. de Prædest. Sanct. c. xiv § 28. & Cyprian. L. de Mortal. & L. Testim. 3 ad Quirin.* St. Austin says likewise of this book in an hyperbolical encomium, that it deserves "*ab omnibus Christianis, cum veneratione divinis auctoritatis audiri.*" *Vid. also, de Doct. Christ. Lib. II. c. viii.*

(*p*) August. *de Civit. Dei. Lib. XVIII. c. xxiv.*

(*q*) It is expressly represented as inferior to the sacred books by many writers. *Vid. Hierarch. de Divin Nomin. c. 4. Euseb. Hist. Eccles. Lib. VI. c. xii. Athan. Epist. 39. & Synop. Epiphaz. de Pond & Mensur. Philast. de Hæres. Prediant. Basil Præf. Com. in Prov. August. de Civit. Dei. Lib. XVII. c. xx. Hugo de S. Viêt. de Script et Scriptor. Sac. c. vi. Thom. Aquinas, in Dionys. de Divin. Hom. c. iv Lect. IX. Du Pin, Diff. Prel.*

(*r*) As the third Council of Carthage, that of Sardis, and that of Constantinople in Trullo; the eleventh of Toledo, and that of Florence, Provincial synods, or corrupt councils unduly influenced, of which the canons relative to the scriptures were sometimes afterwards forged or altered, and which were not received by œcumenical councils. *Vid. Cofin's Schol. Hist. Du Pin, Hist. Eccles. & Bib. Pat. tom. i. p. 1. & Arnald's note to Calmet's preface.*

of the Council of Trent, it was received as a work of equal authority with them. Still, however, the most zealous defenders (*s*) of the Romish church acknowledge, that it never was in the Hebrew canon as composed by Ezra (*t*), at the closing of which we have every reason to believe that the spirit of inspiration ceased.

The book was probably written by an Hellenistical Jew, but whether before or after Christ, has been disputed. Grotius is of opinion, that it was originally written in Hebrew by a Jew who lived at some time intermediate between Ezra and Simon the Just, and that it was translated by a Christian with some freedom and additions of evangelical doctrine. But the stile, as St. Jerom has observed, indicates rather the artificial contexture of Grecian eloquence, than the terseness and compressive simplicity of the Hebrew language. The book is also replete with allusions to Greek mythology, and with imitations of Grecian writers, with whose works, and especially with those of Plato, the author appears to have been intimately acquainted.

St. Jerom informs us, that many ancient writers affirmed that the book of Wisdom was written by Philo Judæus, by whom the generality of commentators (*u*) suppose to have been meant the Philo senior, who is mentioned by Josephus, as having furnished some relations concerning the Jews which were tole-

(*s*) As Isidore, Nicephorus, Rabanus Maurus, Hugo, Lyran, Cajetan. Vid. Limborch. Theolog. Christ. Lib. I. c. iii. Melch. Canus Loc. Theolog. Lib. V. cap. ult. Baron Ann. tom. viii. ad Ann. 692, Calmet's Preface.

(*t*) Isidore in one place relates, that some persons reported that it was expunged from the Jewish canon because it contained a clear prophecy of Christ, an idle fable which Isidore must have discredited. Vid. Offic. Lib. I. c. xii.

(*u*) Hieron. Pref. in Proverb. Salom. Huet. Prop. 4. Bossuet. Pref. in Lib. Sap. Driedo de Eccles. Dogm. c. iv.

rably faithful (*x*), and who is generally supposed to have flourished before or about the time of the Maccabees. And there are many reasons which should lead us to suppose that the book (*y*) was written before the birth of Christ. But as some passages in the book seem to indicate an acquaintance with the particulars of the Gospel dispensation, and to be imitative of parts of the New Testament, many persons have maintained that the author must have lived after the publication of the evangelical writings; and some have supposed, from a conformity between the principles and sentiments contained in this book and those dispersed through the works of Philo (*x*) of Alexandria, which we now possess, that he was the author of it (*a*). Dr. Raynolds imagines that it was composed about A. D. 42, upon the occasion of an order from the Emperor Caligula, that his statue should be set up and adored in the temple (*b*) of Jerusalem, when Philo was sent to Rome by the Jews to plead against this prophanation, but without effect. This supposition the learned writer defends, as consistent with the

(*x*) Joseph. cont. Apion. Lib. I. Josephus remarks, that Philo, and some other historians of whom he speaks, were entitled to indulgence, as they had it not in their power to become accurately acquainted with the Hebrew writings, from which we may collect, that he was ignorant of the Hebrew language, and probably he was an Hellenistic Jew, which is consistent with the account of St. Jerom. Some poetical fragments of Philo relative to the Patriarchs are cited by Alexander Polyhistor. Vid. Euseb. Præp. Evang. Lib. IX. c. xx. & xxiv. Clem. Alex. Strom. Lib. I. This Philo was a different person from Philo Biblius, who flourished under Adrian and Trajan.

(*y*) Origen cont. Cels. Lib. I. Euseb. Demonstr. Evan. Lib. I. c. vi. Selden de Pentateuch.

(*z*) First published at Paris by Turnebus in 1552, afterwards at London, by Dr. Mangey, in 1742, 2 vols. Vid. collated passages in Calmet's Dissertation sur l'Auteur du Livre de la Sagesse.

(*a*) Basil. Epist. ad Amphiloch. Joh. Belet. de Div. Offic. c. lx.

(*b*) Sueton. in Vita Caligulae 22. Joseph. Antiq. Lib. XVIII. c. viii.

argument

argument and drift of the book of Wisdom, and upon this idea he accounts for those precepts in the first and sixth chapters, which describe the duty of princes; as well as for the denunciations against tyrants and idolatry, and conceives that they were designed to convey admonition and reproof to Caligula.

But notwithstanding the many presumptive arguments that have been urged in support of this opinion, there is great reason to believe that the work was not written by Philo of Alexandria (c), but, indeed, long previous to the birth of Christ. Some passages in it appear to be cited by writers who were, nearly cotemporary with Philo (d). And it is more probable, that a work professing to be the production of Solomon, should have been published under the Jewish dispensation, as, indeed, by the generality of writers it was supposed to be.

The correspondence which has been conceived to exist between this book and the works of Philo, might be occasioned by the imitations of the latter; and the supposed resemblances between passages in this book and others in the New Testament, will be found on examination to be either imitations of similar passages

(c) This Philo was very conversant with the sacred writings, and indulged himself too much with fanciful explications of them. His works, which blend the principles of Plato with the doctrines of scripture, are supposed to have been the source at which Origen and the mystical writers imbibed an extravagant spirit of figurative interpretation. Philo is represented by some to have lived in friendship with St. Peter at Rome in the reign of Claudius, to have been converted to Christianity, and to have afterwards apostatised. Vid. Joseph. Lib. VIII. c. x. Euseb. Hist. Lib. II. c. ii. xvii. xviii. Phot. Cod. 105. Hieron. de Script. Eccles. c. xi. Euseb. Præp. Lib. VII. c. xii. The book of Wisdom differs widely from the stile of Philo, and contains some principles very opposite to those laid down in his works. Vid. Calmet, Preface sur le Livre de la Sagesse.

(d) Barnab. Epist. from Wisd. ii. 12. Clem. Rom. Epist. ad Corinth. c. iii. from Wisd. ii. 24. c. xxvii. from Wisd. xi. 22. & xii. 12.

in the sacred books of the Old Testament (*e*), or such casual coincidences (*f*) of sentiments or expressions as may be found between all works treating on the same subject.

It need not, however, be supposed, that the beautiful passage contained in the second chapter, though written before the coming of Christ, can confer any character of inspiration on the book; for if we consider the description of the just man persecuted and condemned to a shameful death by his conspiring enemies, as bearing a prophetic aspect to the sufferings and condemnation of our Saviour by the Jews, it might still have been framed by a writer conversant with the prophetic books (*g*), without any inspired knowledge. But it is, perhaps, only applicable by casual accommodation and undesigned resemblance to our Saviour, who might, be eminently styled "the just man, and who was in an appropriate sense, the Son of God. The picture seems, indeed, to be copied and applied to others by subsequent writers (*h*).

(*e*) Thus Wisd. ii. 18. and Matt. xxvii. 43. might both be derived from Psa. xxii. 8, 9. So Wisd. iii. 7. & Matt. xiii. 43. might be from Dan. xii. 3. Wisd. ii. 7, 8. & 1 Cor. xv. 32. from Isa. xxii. 13. & lvi. 12. Wisd. v. 18, 19. & Ephes. vi. 14. from Isa. lix. 7. Wisd. vi. 7. & Acts x. 34, &c. from 2 Chron. xix. 7. or from Job xxxiv. 19. Wisd. ix. 9. & John i. 1—3, 10. from Prov. viii. 22. Wisd. ix. 13. and Rom. xi. 34. or 1 Cor. ii. 16. from Isa. xl. 13. Wisd. xv. 7. and Rom. ix. 21. from Isa. xlv. 9. and Jerem. xviii. 6. Wisd. xvi. 26. and Matt. iv. 4. from Deut. viii. 3. Wisd. iii. 8. and 1 Cor. vi. 2, 3. from Dan. vii. 18—22.

(*f*) Comp. Wisd. vi. 3. with Rom. xiii. 2. Wisd. vii. 26. with Heb. i. 3. Wisd. xii. 24. with Rom. i. 23. Wisd. xiii. 1. with Rom. i. 19, 20. There is, however, no reason why the evangelical writers should not be supposed to have occasionally adopted the expressions, or even the sentiments of a pious though uninspired writer.

(*g*) Com. chap. ii. 12. especially as cited by Barnabas, with Isaiah iii. 10. Chap. ii. 18. with Psa. xxii. 8. or xxi. 9. in the Septuagint. See also Matt. xxvii. 43. where David's prophetic expressions are used. The righteous are often called the sons of God in a general sense. Vid. Exod. iv. 22. Prov. i. 8, 10. and Wisd. xviii. 13. and v. 5.

(*h*) Plato de Repub. Lib. II. Cicero de Repub. Lib. III. Lactant; Institut. Lib. VI. § 17. ex Seneca Lib. Moral. Philosoph.

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The passages in which the author seems to impersonate the word of God (*i*), and to attribute to it distinct powers and effects, cannot be considered as intentionally prophetic of the attributes and operations of the second person in the Trinity, but were unquestionably designed as generally descriptive of God's omnipotent proceedings, or were accidentally figurative of Christ's character, by being borrowed as to their expressions from part of the sacred writings (*k*). So likewise, those beautiful encomiums on wisdom, with which the book abounds, though written with a piety highly enraptured and sublime, are not to be considered as inspired and concerted illustrations of that perfect wisdom which dwelt in an especial degree in Christ, but were designed only to celebrate that created wisdom, which being derived as an emanation from God, reflects his unspotted perfections, and irradiates the minds of those to whom it is imparted. The author, however, in imitation, perhaps, of Solomon's attractive imagery (*l*), personifies this divine wisdom, and therefore the description necessarily bears a resemblance to the character of Christ, in whom the fulness of wisdom personally resided.

But though the work be not derived from that infallible spirit of which the stamp and character are to be discovered only in the sacred books, it was evidently the production of a pious and enlightened writer; of one, who by application to revealed wisdom, had acquired some portion of its excellence, and learnt to imitate its language. And except in some few passages where we are tempted to suspect a taint of false

(*i*) Chap. ix. 1. xvi. 12, 13, 26. xviii. 15.

(*k*) Deut. viii. 3. xxxii. 39. 1 Sam. ii. 6. Psa. cvii. 20.

(*l*) Prov. viii. The magnificent description which Solomon here gives of the divine wisdom, was often applied by the ancient christians to that eternal wisdom which was revealed to mankind in Christ, or rather to our Saviour's person, who was himself the eternal word and wisdom of the Father. But it was, perhaps, only generally applicable to God's revealed wisdom.

philosophy (*m*), or fictitious additions to the accounts of sacred history (*n*), there is nothing in the book inconsistent with the accounts, or unfavourable to the designs of revelation ; it offers much sublime admonition to the Princes and leaders of mankind ; it paints in very eloquent description, the folly and consequences of idolatry ; overthrows many pernicious errors, and delivers just information concerning a future life and judgment. The six first chapters, which form, as it were, a Preface to the book, are a kind of paraphrase of the nine first chapters of the book of Proverbs ; in the seventh and eighth chapters, the author proposes himself as an example, under the name of Solomon ; the ninth chapter is a paraphrase of the prayer which Solomon made to the Lord at the beginning of his reign (*o*) ; and from the tenth chapter to the end is a continuation of the same prayer dilated, which though extended to a considerable length by the intermixture of nice disquisitions and extraneous discourse, is still apparently imperfect. The style of this book is various ; it is often tragical, and sometimes turgid, and not seldom elegant and sublime ; it abounds in epithets and poetical imagery. The author often imitates the sententious periods of Solomon, but with less success, says Bishop Lowth, than the author of the succeeding book (*p*).

(*m*) Chap. viii. 20. Arnauld, & Calmet.

(*n*) Chap. xvi. 17—19. xvii. 3—6.

(*o*) 1 Kings iii. 6—9.

(*p*) Prælect. Poet. 24.

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OF THE

BOOK OF ECCLESIASTICUS.

**T**HIS Book, like the preceding, has sometimes been considered as the production of Solomon, from its resemblance to the inspired work of that writer (*a*). In the Latin church it was esteemed the last of the five books attributed to him. It is cited as the work of that enlightened King by several of the fathers, was joined with his books in most of the copies, and like them is written stich-wise in the Alexandrian manuscript, being supposed to have been composed originally in metre (*b*). Still, however, it must have been written long after the time of Solomon, who with the succeeding Prophets that flourished before and after the captivity, is here mentioned (*c*) ; since

(*a*) Origen. Homil. in Lib. Numer. Hom. I. in Ezekiel. Chrysos. in Psa. cxxxiv. Cyprian. Lib. III. Epist. IX. Testim. Lib. III. § 96, 113. & Hilar. in Psa. cxliv.

(*b*) Epiphan. de Pond. & Mensur.

(*c*) Chap. xlvii. 13. &c.

the high-priest Simon, who lived a little before the Maccabees, is spoken of; since the words of Malachi are cited (*d*); and since the author describes himself in circumstances that could not have occurred to Solomon (*e*). The book can only be supposed to contain some scattered sentiments of Solomon, industriously collected (*f*) with other materials for the work, by an Hebrew writer stiled Jesus, who professes himself the author (*g*), and who is represented to have so been by his grandson (*h*), but who, indeed, imitates the didactic stile of Solomon, and like him assumes the character of a preacher.

Jesus was, as we learn from the same authority, a man who had travelled much in the pursuit of knowledge, who was very conversant with the scriptures, and desirous of producing in imitation of the sacred writers, some useful work for the instruction of mankind, and who having collected together many valuable sentences from the Prophets and other writers, their successors, compiled them into one work with some original additions of his own production. What this Jesus produced in the Syriac, or vulgar Hebrew of his time, his grandson translated into Greek for the benefit of his countrymen in Egypt, who by long disuse had forgotten the Hebrew tongue. To this grandson we are indebted for the possession of a valuable work, of which the original is now lost, though St.

(*d*) Chap. xlviii. 10. from Malach. iv. 6.

(*e*) Chap. xxxiv. 11, 12. li. 6.

(*f*) Druf. Observat. Lib. I. cap. xviii. Athanasius calls Jesus *Ὁρατορὶς τοῦ Σολομῶντος*, Salomonis Affecta. Vid. Athan. Synop. Barabec. Bib. Rab. tom. i. p. 249.

(*g*) Chap. i. 27.

(*h*) See the second prologue. This prologue is in all the copies of the Vulgate, and in the Roman edition of the Greek. It is probably the authentic work of the grandson, though it is not in the Syriac or Arabic versions. Vid. Euseb. in Chron. Hieron. in Dan. iz. Epiphani. Hæres. 8. In the Roman edition of the Greek it is entitled simply "the Prologue."

Jerom professes to have seen it (*i*). The copies of which Munster, and Paulus Fagius speak, were probably Ben Sira's alphabet, or modern translations from the Greek.

It has been a subject of some dispute, whether the grandfather or grandson be the person who should be described as the son of Sirachi. The book is entitled the Wisdom of Jesus, the son of Sirach, and this title must apply to the author, as the book cannot be supposed to have been denominated by the name of the translator. The author, likewise, describes himself as the son of Sirach in the fifty-first chapter, which appears to be the work of the same author (*k*). The translator, who is usually called Jesus, is likewise styled the son of Sirach by Epiphanius (*l*), and by the author of the anonymous prologue, which is supposed to have been written by Athanasius, as it is extracted from the Synopsis attributed to him, and prefixed to this book (*m*), in some Greek, and in all the Latin editions, as well as in our translation; and it is not improbable, that the younger Jesus might likewise have been a son of Sirach, as names were often so entailed in families.

(*i*) Hieron Præf. in Lib. Salom. St. Jerom informs us, that the Hebrew copy which he saw was entitled Parables (or Proverbs) on account probably of the proverbial and sententious form in which its precepts were conveyed.

(*k*) Grotius, without any reason, attributes it, together with the three last verses of the foregoing chapter, to the grandson.

(*l*) Epiphan. de Pond. & Mensur. Isidor. de Eccles. Offic. in Lib. I. c. xii. Euseb. de Præp. Lib. VIII. c. ii. Hieron. in Dan. ix. August. de Doct. Christ. Lib. II. Grotius, Drusus, &c.

(*m*) This prologue is prefixed to the Greek in the Antwerp Polyglot, and to some other Greek editions; but it is not in the Roman edition, nor in the most ancient copies, nor in the Arabic or Syriac versions. Its account can therefore be received only as of the same authority as that of the Synopsis, which was probably written by Athanasius, Bishop of Alexandria, who lived between A. D. 458, and 490, above a century after the great Athanasius.

Genebrard (*n*) says, that Jesus, the author of this book, was a priest of the race of Joshua, the son of Josedech (*o*) ; and Isidore represents him as his grandson, though he must have lived much too long after Joshua to have been so nearly related to him (*p*). Huet and Calmet, in agreement with some Rabbinical writers, suppose that the author was the same person with Ben Sira, a Jewish writer, of whom an alphabet of Proverbs is extant, both in Chaldee and Hebrew (*q*), which corresponds in so many particulars with the book of Ecclesiasticus, that Huet, and other writers, have considered it as a corrupted copy of the Hebrew work of Jesus. If, however, as others contend, Ben Sira is to be considered as a different person, and according to traditionary accounts, the nephew of Jeremiah (*r*), it must be admitted that the author of Ecclesiasticus has borrowed many things from his work, since such a conformity as exists between them could scarcely be accidental (*s*).

The author of this book is by Calmet and others supposed to have flourished so late as under the Pontificate of Onias the Third, and to have fled into Egypt on account of the afflictions brought on his country by Antiochus Epiphanes, about 171 years before

(*n*) Chronol. p. 16.

(*o*) Haggai i. 1.

(*p*) Some Greek manuscripts make the author a grandson of Eleazar. Vid. ap. Druf. ad ch. l. 3. Others make him a cotemporary with Eleazar ; and some writers pretend that he was one of the seventy interpreters sent by Eleazar to Ptolemy Philadelphus ; a person of the name of Jesus being mentioned in the list given by Aristæus. Huet fancies that Jesus the grandson, was the same person with Josephus, the son of Uziel, and grandson of Ben Sira.

(*q*) Both were published with a Latin translation by Fagius at Isna in 1542. Ben Sira's book is said to have been received by the Jews, among the Hagiographa of secondary rank. Vid. David in Baba Camâ, C. Hachobel.

(*r*) Buxtorf. & Bartolocci. Bib. Rabbin.

(*s*) Cornet, a Lapid. Com. in Eccus.

Christ, to whose persecution they conceive that some parts of the book refer (*z*). As, however, the passages produced in support of this opinion bear no direct relation to particular calamities, but contain only general supplications for prosperity, and for the triumphant restoration of their tribes, which the Jews expected to experience in the advent of the Messiah; as the eulogium contained in the fiftieth chapter was probably designed for Simon the Just, the first high-priest of the name of Simon, whom the author appears to have remembered, and who died A. M. 3711 (*u*), and as the younger Jesus went into Egypt in the reign of Euergetes the Second, surnamed Phylcon, who was admitted to a share in the throne A. M. 3835 (*\**), it is more probable, that agreeably to the calculations of other chronologists, the book was written about A. M. 3772, when the author was, perhaps, about seventy years of age, and that it was translated about sixty or sixty-three years after (*y*), nearly at the time that it is supposed by Calmet to have been written.

The translator professes to have found the book after he had continued some time in Egypt (*z*), where

(*z*) Chap. xxxvi. Vid. also, ch. xxxiv. 12. ch. xxxv. & li. which, however, contain no particulars exclusively applicable to the time of Antiochus.

(*\**) Two Simons, both sons of Onias, and both high-priests, are mentioned by Josephus. The first surnamed Justus, who as the last of the great synagogues, is supposed to have revised and completed the canon, is celebrated in this book. Vid. Joseph. Ant. Lib. XII. c. 2. Euseb. in Chronic. Genebr. Cornel. a Lapide. Drusius, Prid. ad An. 292. The second Simon is mentioned in Antiq. Lib. XII. c. iv. He opposed Ptolemy Philopater's entrance into the sanctuary. Vid. Third Book of Maccabees.

(*u*) He reigned twenty-four years in conjunction with Philometor, and twenty-eight years alone after the death of his brother. Vid. Usher's Annals, Ann. A. C. 145. Vaillant in Ptolem. VII. ad An. Lagid. 192. Prid. Con. A. C. 169.

(*y*) Usher supposes it to have been translated 38 years earlier.

(*z*) It is uncertain from what æra the eight and thirtieth year mentioned in the prologue is reckoned. It might be that of the translator's age. If we suppose it to have been the thirty-eighth year of Ptolemy's reign, above 100 years must have intervened between the time of writing and that of translating the book.

## 498 OF THE BOOK OF ECCLESIASTICUS.

it might have been deposited by his grandfather (*a*) ; it was called Ecclesiasticus (*b*) by the Latins, which title, though nearly synonymous with the Preacher, was designed to distinguish it from the book of Ecclesiastes. In Greek it is called the Wisdom of Jesus the son of Sirach (*c*). It is much to be admired for the excellency of its precepts, and none of the apocryphal books furnish such admirable instruction as this. But it has no title to be considered as an inspired work, though it contains many passages derived from the sacred writings, and especially from those of Solomon (*d*), and some which have a slight resemblance to parts of the New Testament (*e*), by accidental coincidence of thought and expression, or by concurrent imitation of the early writers of the Old Testament. The book never was in the Hebrew canon, nor was it received by the primitive church of Christ, since it is not in the most ancient and authentic catalogues, and is expressly represented as an uncanonical book by many ancient writers (*f*). It is, however, cited with great reverence by the fathers of the Greek and Latin church (*g*), many of whom endeavour to strengthen

(*a*) It is probable that Jesus by *αφομασος* OR *εφομασος*, meant a copy of this book. In the anonymous prologue, it is said, that Jesus received the book from his father, which perhaps he might, either in Egypt or elsewhere ; for he does not say absolutely that he found the book in Egypt, but that being in Egypt, and having found the book, he judged it worthy a translation.

(*b*) Some think that it was called Ecclesiasticus by way of eminence, as the most valuable of the ecclesiastical books.

(*c*) In the Roman edition it is improperly styled the Wisdom of Sirach.

(*d*) Ecclus passim, & Huet. Prop. 4.

(*e*) Huet. and marginal references in our Bible.

(*f*) Can. Apost. Can. ult. Euseb. Hist. Eccles. Lib. VI. c. xii. Athan. Epist. 39, & Synop. Epiphani. de Pond. & Mens. Philast. Hæres. Prodiant. August. de Civit. Dei, Lib. XVII. c. xx. Hieron. Prol. in Lib. Solom.

(*g*) Barnab. Epist. Constit. Apost. Lib. VII. c. xi. Clem. Alex. Strom. Lib. VII. Origen in Ezek. Hom. IX. cont. Cel. Lib. VI. Cyprian de baptiz. Hæret. § 27. Hilar. in 7<sup>a</sup> Ca. sup. S. Matt. Epiphani. Hæres. 76. cont. Actium. August. Lib. de Grat. & lib. Arbit. c. ii.

their



their religious opinions by the sentiments contained in a book so deservedly and so generally approved. It is cited as scripture in a general sense of the word by many provincial synods, and received as in a lower degree canonical by some councils after the fourth century (*h*). It was, however, universally considered as inferior to the books derived from the Hebrew canon, till received as of equal authority by the unadvised and indiscriminating decree of the Council of Trent (*i*).

All the copies of this book now extant vary considerably from each other; and the Latin, of which the date and author are uncertain, has many repetitions and additions interwoven seemingly as paraphratical ornaments by the translator or some subsequent writer. The Greek version, as made early and immediately from the original, is most entitled to consideration. This translation, however, seems to have been composed with too servile adherence to the original, and it has often the obscurity of a literal construction.

The translator was sensible of its defects, and apprehensive, as he has been since accused, of misinterpreting his author (*k*). There has been a derangement of chapters between the thirtieth and thirty-sixth (*l*) which, as well as many corruptions and variations, may be imputed to the carelessness of transcribers (*m*). The old English versions, as those of Coverdale, and the Bishops' Bible, by a too rigid adherence to the Vulgate, adopted many errors. Our last translators, though not servilely attached to any copy, seem chiefly to have regarded the Complutensian, which though suspected of conforming its Greek to the Vulgate, is by Dr. Grabe (*n*), mentioned with praise, as derived

(*h*) Council. Carth. 3. Can. 47.

(*i*) Council. Trid. Sess. 4.

(*k*) Prologue of Jesus, & Drusius.

(*l*) Calmet Comm. in chap. xxx. 27.

(*m*) Hæschelius.

(*n*) Grabe's Proleg. cap. iii. § 1.

from the most ancient manuscripts. Their version is, however, in some places inaccurate and obscure, and sometimes erroneous.

The work begins with an eulogium on wisdom; and many important instructions are delivered to the twenty-fourth chapter, when wisdom herself is introduced, and is supposed to continue to speak, to the fifteenth verse of the forty-second chapter. Here the collection of wise sayings, which are obviously written in imitation of the Proverbs of Solomon, conclude, and the author solemnly enters upon a pious hymn, in which he celebrates God's wisdom, in a strain highly rapturous and sublime, and finishes his work with a panegyrick on the illustrious characters of his own nation, and with a prayer or thanksgiving for some deliverance which the author had personally experienced (*o*).

This division, says Valesius (*p*), is a manifest copy of the method and order of Solomon's writings, and exhibits an imitation of Proverbs, Ecclesiastes, and Canticles, though some maintain that the author left his work imperfect (*q*). The book contains a fine system of moral, political, and theological precepts, arranged in a less desultory manner than the Proverbs of Solomon, and distributed under certain heads which seem to have been formerly classed under different titles, many of which are still extant in some of the Greek copies. Some learned men have pretended to discover in the book the more secret and abstruse wisdom ascribed to Solomon, and taught in the schools of

(*o*) Prideaux with Grotius, attributes this prayer to the grandson, because Ptolemy Physcon was a greater tyrant than his predecessors, in whose reigns the grandfather might have resided in Egypt; but the author speaks only of false accusation to the King, which by no means implies that the King countenanced the persecution; and, indeed, if he had, the author would hardly have escaped from, or at least have complained of the cruelty. The grandfather might likewise have been accused before a King of some other country.

(*p*) Not. ad Script. Ecclef. Lib. IV. c. xxii.

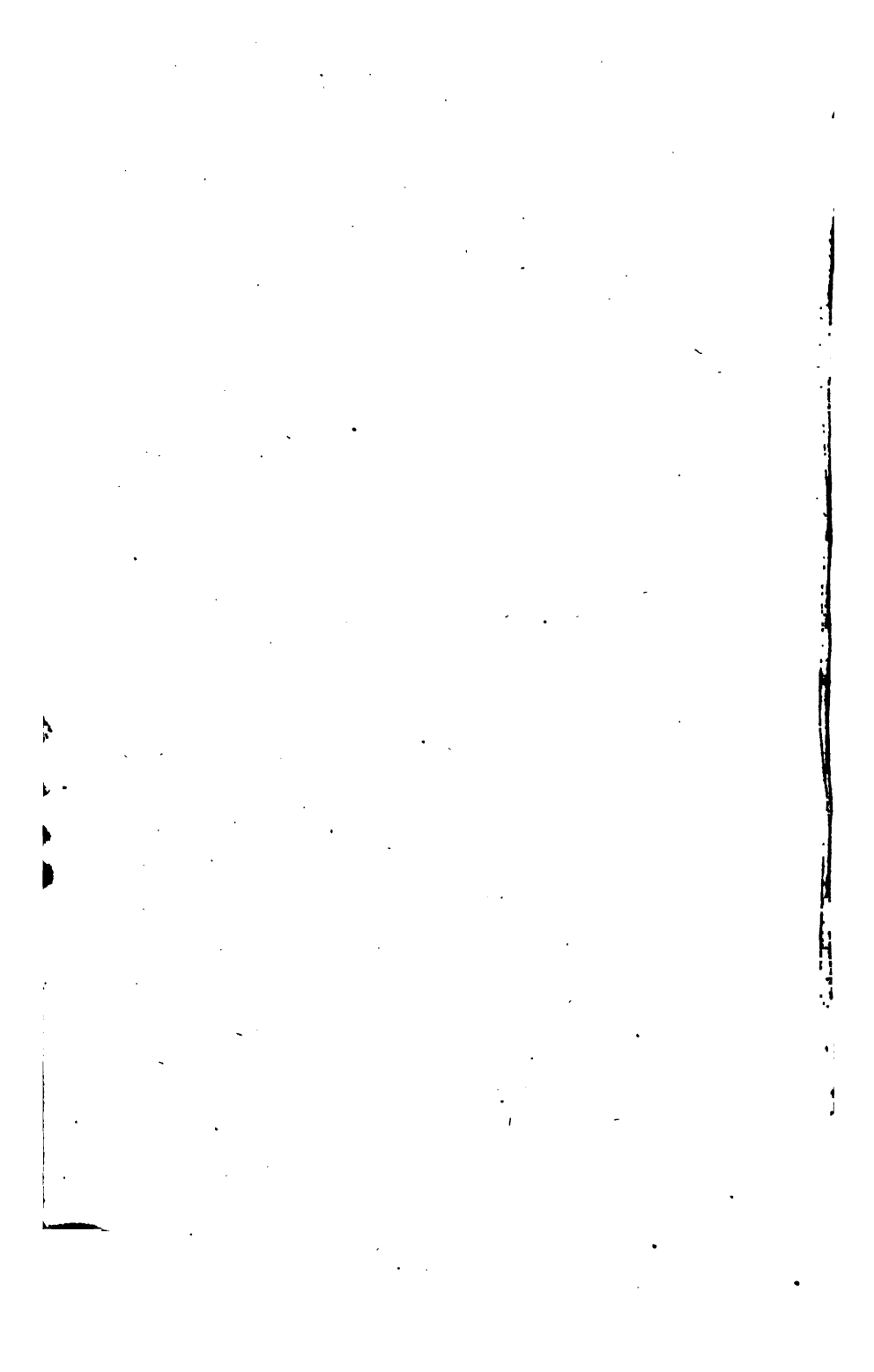
(*q*) The anonymous prologue says, "almost perfected."

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the Jewish doctors (r). But it is chiefly valuable for the familiar lessons which it affords for the direction of manners in every circumstance and condition, and for the general precepts which it communicates towards the daily regulation of life. Its maxims are explained by much variety of illustration, and occasionally exemplified in the description of character. The ancient writers entitled it *Παρακλῆσις*, considering it as a complete compendium of moral virtues; and, perhaps, no uninspired production ever displayed a morality more comprehensive, or more captivating and consistent with the revealed laws of God. The book furnishes, also, an instructive detail of the sentiments and opinions that prevailed in the time of the author; it shews the impatience that then prevailed for the appearance of the expected Messiah (s), and the firm confidence in the hope of a future life and judgment, which had been built up on the assurances of the law and the Prophets. It serves, likewise, to prove, that as the Gospel dispensation approached, the Jews were prepared for its reception, by being more enlightened to understand the spiritual import and figurative character of the Law.

(r) Lee's Diff. on the Second Book of Esdras, p. 58.

(s) Chap. xxxvi. 1—17, the first part of which is cited by St. Austin as a kind of prophetic prayer for the arrival of Christ. Vid. August. de Civit. Dei, Lib. XVII. c. xx. See, also, chap. l. 22, 23. These pious supplications for some future blessings indistinctly described, proceeded from a confidence in the promises of the Prophets; and the Jews who, in the expectation of their Messiah, had at first regard only to one advent, looked to the full accomplishment of the prophecies in his arrival, and therefore allude in their prayers to the expected conversion of the Gentiles, the final congregation of the tribes, and their triumphant victories, which remain yet to be fulfilled.



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O F T H E

BOOK OF BARUCH, WITH THE  
EPISTLE OF JEREMIAH.

THE author of this Book professes himself to be Baruch, a person of very illustrious birth, and distinguished by his attachment to Jeremiah, and who was employed by that Prophet as a scribe or secretary, to write his prophecies (*a*), and on some occasions to read them to those against whom they were directed. St. Jerom, Grotius, and others, are, however, of opinion, that the book was not written by Baruch, nor in the Hebrew language, but by some Hellenistical Jew, who assumed the character of Baruch, and that the letter which forms a part of the book, was fabricated by his own invention (*b*). But

(*a*) Chap. i. 1. Jerem. *passim*. Joleph. Antiq. Lib. X. c. xi, and Preface to Jeremiah.

(*b*) Hieron. *Præm.* in Com. & Grot. Com. in Baruch.

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there is, perhaps, no sufficient reason to dispute the authenticity of the five first chapters, and the sixth chapter, which is probably spurious, did not originally belong to this book. The Greek version of these five chapters abounds with Hebraisms, and they were probably written in Hebrew, though not now extant in that language, nor ever admitted into the Hebrew canon (*c*), because Baruch, however he might have aspired to the prophetic character, and have sought great things for himself (*d*), was not endowed with the gift of inspiration, though he was on one occasion made the subject of a divine revelation, and honoured by a consolatory assurance from God.

The author in consistency with the character of Baruch, whether rightly or falsely assumed, describes himself as the son of Nerias, and as the grandson of Maasias, who were men of eminence in their country. He affirms, that he wrote the book at Babylon, in the fifth year, and in the seventh day of the month (*e*), after the Chaldeans had taken and burnt Jerusalem, by which must be understood the fifth year of Jehoiachin's captivity, which corresponds with the fifth year of the reign of Zedekiah, and A. M. 3409, when Baruch accompanied his brother Seraias to Babylon (*f*), who was deputed from Zedekiah to solicit the restoration of the sacred vessels of the temple, which had

(*c*) Hieron. Præf. in Hierem.

(*d*) Jerem. xlv. which some conceive to allude to a fruitless desire of Baruch that he might be favoured with the prophetic spirit. Vid. Maimon. More Nevoch. Par. II. cap. xxxii.

(*e*) The name of the month is not specified; it probably means the month Tisleu, or November, the same month in which Jerusalem was taken five years before.

(*f*) Some would place Baruch's journey to Babylon in the eleventh year of Zedekiah, when Baruch was carried into Egypt, when Jerusalem and the temple were destroyed, when no high-priest remained, and no feasts were celebrated, contrary to the circumstances of the period of this book. The fifth year cannot be referred to Nebuchadnezzar, who had obtained his empire seven years before Jehoiachin was carried into captivity.

been carried away among the spoil (*g*). It has been objected as inconsistent with the account, that Jerusalem is in this book represented as burnt, and in circumstances of distress, greater than should seem to have occurred at the time that Jehoiakim was taken prisoner and slain. But allowing for those aggravations which are customary in the description of great afflictions, there is no particular in the detail of circumstances that might not have happened during the siege of Jerusalem in the reign of Jehoiakim, when the Jews might have seen part of their city burnt, and have suffered from the most cruel extremities of famine (*h*).

It is probable, that Baruch was more immediately commissioned by Jeremiah to utter at Babylon those prophecies which were entrusted to Seraias (*i*), and that he actually did read to Jehoiachin, and others whom they concerned, those prophecies contained in the fiftieth and fifty-first chapters of Jeremiah, which promised deliverance to the Jews from their captivity, and future destruction to Babylon; though when Baruch speaks of having read the words of this book to the people by the river Sud (*k*), he probably alludes

(*g*) The vessels which Seraias obtained, appear to have been silver vessels, which Zedekiah had made to supply the place of the golden vessels which had been carried away by Nebuchadnezzar, the rapacity of the conquerors having soon afterwards seized on these also, vid. 2 Chron. xxxvi. 7—10. Jeremiah had declared that the golden vessels should not be soon brought again, chap. xxvii. 16. and the most valuable were not restored till the expiration of the captivity. Vid. Dan. v. 2. Ezra i. 7. Grotius considers the latter part of chap. i. 8. as an interpolation.

(*b*) Chap. i. 2. ii. 2—5.

(*i*) Jer. li. 59—64.

(*k*) Chap. i. 4. This river is not mentioned by geographers. As the Hebrew word Sodi, which might have been the original, means Pride, some writers have considered it as a figurative expression for the Euphrates, on which river the Jewish captives were placed. Vid. Jerem. li. 63. Bochart thinks, that the word should be Sori, or Suri,

ludes only to the epistle that forms the chief subject of this book, which was sent by Jehoiachin and his associate captives in Babylon, to Joachim, the son of Chilcias (*l*), and the people at Jerufalem; for Baruch being probably employed to compose the letter, may well be conceived to have read it to the King and the Nobles for their approbation.

The captives, who appear to have been tutored by affliction to a sense of their own unworthiness, and to have felt a pious satisfaction at the success of the deputation of Seraias, sent back with the sacred vessels a collection of money to purchase burnt-offerings and incense for the altar of the Lord, and accompanied it with a letter to their countrymen, in which they expressed their sentiments of humility and repentance, and their confident hopes of that restoration which the Prophets had encouraged them to expect, and which prefigured the future glories of Jerufalem (*m*).

The letter, which after the short historical preface, begins at the tenth verse of the first chapter, contains a confession which the captives recommended to their brethren, to be used upon solemn days. It exhorts them to pray for the life of Nebuchadnezzar, who had complied with their request, and possibly been indulgent to the captives; to acknowledge that God's judgments were righteous, and that by their own disobedience they had provoked the accomplishment of those curses which God had threatened (*n*), and they

*Suri*, (which in the Hebrew is written in nearly the same manner) because there was on the banks of the Euphrates, a city called *Sura*, or *Sora*, (as also *Mahasia*) from which that part of the Euphrates might have taken its name. Vid. Bochart. *Phaleg*. Lib. i. c. ix. Cellarii *Geogr.* Lib. III. c. xvi. p. 460.

(*l*) This person was probably the same with Eliakim, or Hilkiah, who was high-priest under Manasseh and Josiah, and perhaps under their successors. Vid. *Isaiah* xxii. 20. *2 Kings* xxii 4—8. xxiii. 4, 24. *2 Chron.* xxxiv. 9. and Calmet. *Dissert. sur les Grandes Prières*.

(*m*) *Irenæus Adv. Hæres.* Lib. V. c. xxxv.

(*n*) *Deut.* xxviii. 15—53. and the Prophets *passim*.

then



then experienced ; and lastly, to supplicate his mercies with sorrow and contrition. This prayer was probably used, also, by the captives themselves, and the sentiments which it contains were similar to those which Daniel and Nehemiah continued to inculcate during and after the captivity (*o*). In the third chapter is contained a passage (*p*), which Grotius hastily pronounces to be an addition by some Christian, and which others consider as an inspired prophecy of the incarnation and human intercourse of the Messiah, but which is, perhaps, only an acknowledgment of the divine wisdom, which had manifested itself to the Patriarchs, and conveyed by revelation with mankind (*q*). It has, however, so far a prophetic cast, as it is imitative of passages (*r*) which, under praises of wisdom, figuratively celebrate that eternal wisdom which dwelt among us in the person of the Son of God. So likewise Baruch speaks with an almost prophetic confidence of those blessings which Jeremiah, and other Prophets might have taught him to expect from "the everlasting Saviour" who should soon appear (*s*), of that joy which should come from the East (*t*), and of the triumphant glory with which Jerusalem should be exalted, and her sons assembled from all kingdoms in

(*o*) Comp. Chap. i. 15, 17. with Dan. ix. 5, 7, 9. Chap. ii. 7—11. with Dan. ix. 13—15. Chap. ii. 15. with Dan. ix. 19. Chap. ii. 19. with Dan. ix. 8. Chap. ii. 7, 9. with Nehem. ix. 32, 34. Chap. ii. 11, 12. with Zech. ix. 10.

(*p*) Comp. chap. iii. 35—37. with John i. 14.

(*q*) Exod. xxiv. 9—18.

(*r*) Comp. chap. iii. 27. with Prov. viii. 31. The passage is perhaps in this respect, cited as prophetic by St. Austin, who says, that it was generally attributed to Jeremiah. Vid. de Civit. Dei, Lib. XVIII. c. xxxiii.

(*s*) Chap. iv. 22—30.

(*t*) Comp. chap. iv. 36, 37. with Jerem. xxiii. 5. and Zech. vi. 12. where the word "Branch" is in the Septuagint rendered *Ἀνατολή*, the East. Vid. also, Ezek. xliii. 4. and Mal. iv. 2.

righteous-

righteousness and peace. These, however, were prospects of future exultation with which all the captivity must have consoled their affliction; they were general characters of the kingdom of the Messiah which every one conversant with the sacred writings was capable of describing, and by no means confer the stamp of inspiration on the book which was not received as canonical by the Jews or the primitive church of Christ (*u*), though it be cited with respect by many of the earlier writers (*x*).

Some, indeed, have imagined, that St. Athanasius (*y*), and St. Cyril, received it as canonical. In the catalogues, it is true, of the sacred books furnished by these fathers, as also in the Greek copies of the canons of the Council of Laodicea, Baruch and the epistle are enumerated with Jeremiah and the Lamentations; but it is probable, and generally supposed, that by this exegetical detail, were meant only those parts of Jeremiah which we receive as inspired; that the epistle in the twenty-ninth chapter of his prophecies is specified as a distinct part of the work; and that Baruch is mentioned because he was considered as a collector of Jeremiah's writings, and by some thought to have added the fifty-second chapter to his prophecies. It is certain, that Baruch and the epistle are not mentioned in the catalogue of St. Austin, nor in that of the Council of Carthage (*z*). It is expressly excluded, with

(*u*) Hieron. Præf. in Hierem. & Proöm. in Com. Hierem.

(*x*) Clem. Alex. Pæd. Lib. II. c. iii. Euseb. Demon. Lib. VI. c. xix. Ambrose de Fide, Lib. I. c. ii. Hilar. Præf. Com. in Psalm. Cyril. in Jul.

(*y*) Athan. Epist. 39.

(*z*) Concil. Carthag. Can. 47. & Cod. Can. Eccles. African. Can. 24. in neither of which is Baruch mentioned. It is, however, probable, that the council or councils to which these canons belonged, received Baruch as canonical in a secondary sense; for though it is not mentioned in the list, it might be included under the name of Jeremiah, and received as the other apocryphal books.

the rest of the apocryphal books from the catalogue received from their ancestors, by the Greek church (a); and the members of the Council of Trent were more perplexed, and deliberated longer about the admission of Baruch, than of any of the apocryphal books (b), because they allowed (as it was not in the Latin copies of the catalogue) that it was not received by the Council of Laodicea, by that of Carthage, or by the Roman Pontiffs (c); and the Tridentine fathers were withheld from rejecting it, only by the consideration that parts of it were read in the service of the church.

Many ancient writers have cited Baruch under the name of Jeremiah (d); not that they believed that what we now possess under the name of Baruch, was actually composed by Jeremiah, but that they considered Baruch as a disciple of the Prophet, and imagined, perhaps, that the epistle in the last chapter of his book was really written by Jeremiah, to whose canonical works it was formerly joined. In the Romish church, the book is read at the feast of Pentecost, under the name of Jeremiah (e), but many of the Roman Catholics do not scruple to deny its authority (f).

Besides the Greek copy of this book, there are two Syriac versions, one of which corresponds with, and the other differs much from the Greek (g).

(a) Metroph. Critopol. Epitom. Confess. Orient.

(b) History of the Council of Trent, L. II.

(c) It is not specified in the suspected epistle of Pope Innocent the First. Vid. Epist. 3 ad Exuper.

(d) Irenæus. Hæres. Lib. V. c. xxxv. Clemens. Alex. Pædag. Lib. I. c. x. Chrysost. cont. Judæ. Ambrose in Psalm cxviii. Oâon. 18. Basil. Adver. Eunom. Lib. IV. Epiphani. Hæres. 3. Cyprian. Adv. Judæ. c. i. § 6.

(e) Office du Samedi de la Pentecôte, Prophetic VI.

(f) Driedo de Script. & Dogm. ad Eccles. Lib. I. cap. ult. Lyra. Dyonis. Carthus.

(g) The Latin translation also differs much from the Greek.

The letter which constitutes the sixth chapter of this book is in some editions of the Greek, and in the Arabic which is translated from the Greek, subjoined to the Lamentations. It is omitted by Theodoret in his commentary, and is not to be found in several Greek manuscripts, and in none of the Hebrew copies of Jeremiah's writings. It is probably a spurious work, and is rejected as such by St. Jerom (*h*), though cited by Cyprian (*i*) and others, as an epistle of Jeremiah, and supposed by some to be alluded to by the author of the Second Book of Maccabees (*k*), who, however, only speaks of Jeremiah's general exhortations against idolatry. The letter certainly never was in the Jewish canon. It was probably fabricated by some writer who had studied the character and writings of Jeremiah, and it contains judicious and spirited strictures against idolatry, of which the vanity is forcibly exposed. There is, besides these works in the Syriac language, an epistle attributed to Baruch, which is called his first epistle, and feigned to have been written to the nine tribes and a half, said to be carried beyond the Euphrates. It appears to be a spurious production of a writer acquainted with the Gospel doctrines, and is interspersed with many fictitious inventions. It was probably fabricated (*l*) by some of those Monks who during the first ages of the Christian church, flocked in numbers to inhabit the deserts of Syria.

Baruch, after the execution of his commission, appears to have returned to Jerusalem, where, in conjunction with Jeremiah, he encountered much persecution (*m*), and witnessed the total destruction of Je-

(*h*) Hieron. Proëm. Com. in Hierem. who calls it *ψευδευρεσμον*.

(*i*) Cyprian de Orat. Domin.

(*k*) 2 Macc. ii. 1, 2.

(*l*) Huet. Prop. 4.

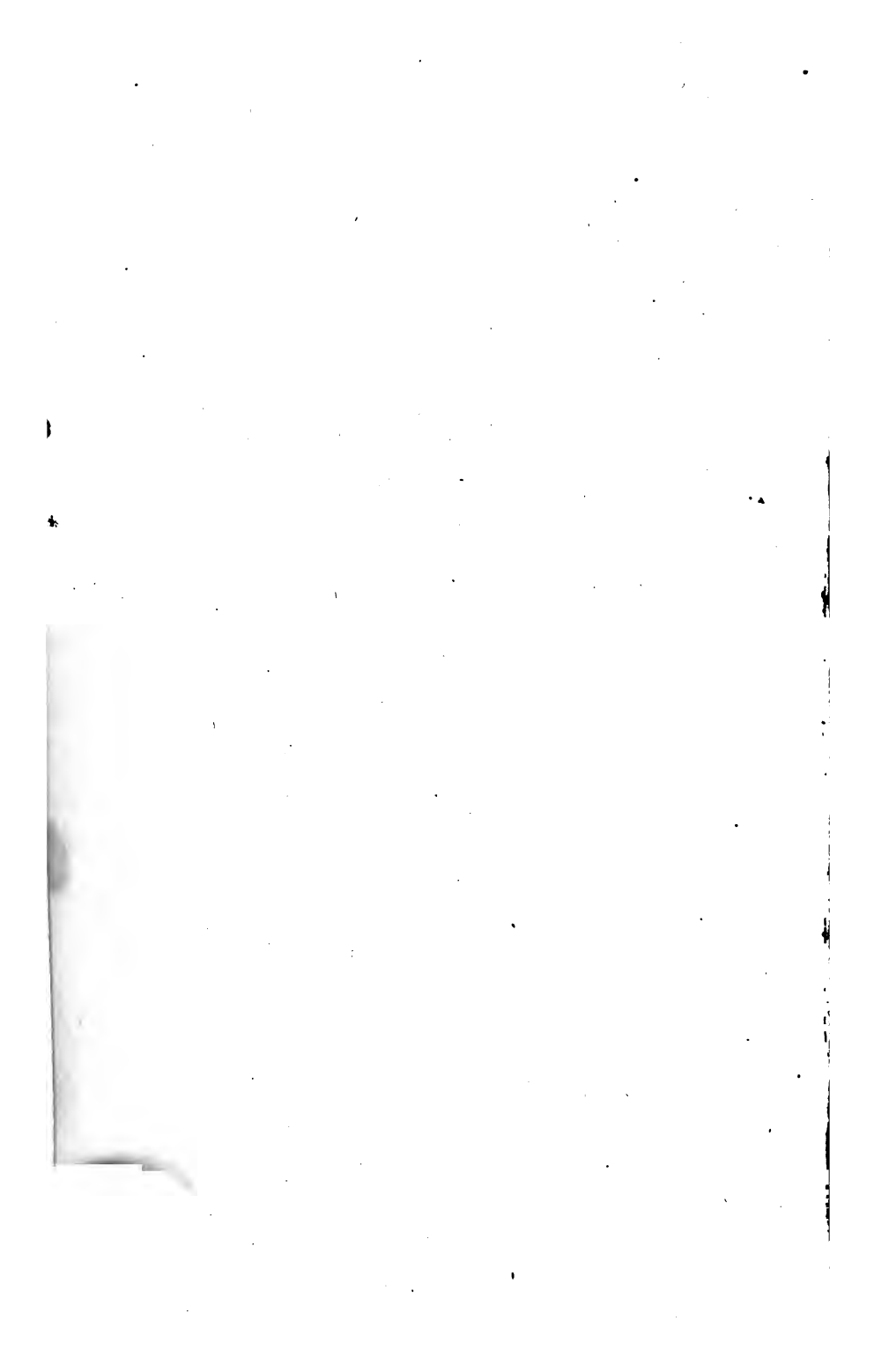
(*m*) Jerem. xliii. 3. Joseph. Antiq. Lib. X. c. xi. Hieron. in Esaiam.

rusalem;

rufalem ; after which he was drawn by Johanan, with Jeremiah and the remnant of Judah, into Egypt (*z*), from which country he probably never returned, though some pretend that he went a second time to Babylon, and died there about A. M. 3428 (*o*). In the martyrologies, his death is placed on the 28th of September, apparently without any authority.

(*z*) Jerem. xliii. 5—7.

(*o*) Talm. Megill. cap. i. R. Abrah. Zacut. in Lib. Juchas.



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O F T H E

SONG OF THE THREE CHILDREN.

**I**N some copies of the Greek version of Theodotion, and in the vulgar Latin edition of the Bible, this Book is inserted between the twenty-third and twenty-fourth verses of the third chapter of Daniel, as at the beginning of the Book is prefixed, the History of Susannah, and at the end is added, that of the Destruction of Bel and the Dragon ; but none of these additions are to be found in any Hebrew copy, nor do they appear ever to have existed in the Hebrew or Chaldaic language (*a*). The pretended Hebraisms which have been alledged to prove their authenticity, are such as an Hellenistical Jew might be expected to have used, or were, perhaps, designedly adopted to facilitate the reception of spurious works. These apocryphal parts appear to have been first inserted into the Septuagint version (*b*), and they were certainly in Theodotion's

(*a*) Origen. Epist. ad African. p. 14, Edit. Par. Not. A.

(*b*) The Song of the Three Children is not in the Vatican copy of the Septuagint,

edition, though there distinguished by an Obelus, to intimate that they were not in the Hebrew. It is probable, that the same author invented, or composed from traditional accounts, all these apocryphal additions, which he interwove with the genuine work of Daniel. Annexed to, or incorporated with the inspired book, they gradually rose into reputation, and being safe from censure under the sanction of the Prophet's name, and the approbation of the church, which suffered them to be read for instruction of manners, they were, perhaps sometimes considered in a loose and popular representation, as a part of the genuine work of Daniel.

It is, however, universally admitted, that they never were in the Hebrew canon (c), and they were rejected as spurious by Eusebius and Apollinarius. St. Jerom, who considers them as apocryphal, professes to have retained them with a mark prefixed, lest he should appear to the unskilful, to have rescinded a great part of Daniel's book, since, though they were not in the Hebrew, they were generally dispersed and known (d); and St. Jerom, under the character of a Jew, endeavours to expose the absurdity of some particulars which they contain. There can, indeed, be no doubt that they were written long after the time of Daniel, by some writer desirous of imitating and of embellishing the sacred history, though as they were not expressly severed from the canonical part by any positive decree, they were received by the preposterous decision of the Council of Trent, as genuine, and in every respect canonical (e). It is uncertain at what time they were

(c) Hieron. Præf. in Dan. Calmet's Preface in Dan. Du Pin. Diff. Prelim. Lib. I. c. i.

(d) Præf. in Daniel, & Proöm. in Com. Dan. when St. Jerom in his apology against Rufinus professes to have delivered only the sentiments of the Jews, and not his own, with respect to these additional parts of Daniel he does not retract his sentiments, but evades the discussion of their authority, and as the Scholiast observes, Vastre respondent. Vid. Apol. Adv. Ruff. & Scholia in Præf. ad Dan.

(e) Concil. Trid. Sess. 4.

composed.



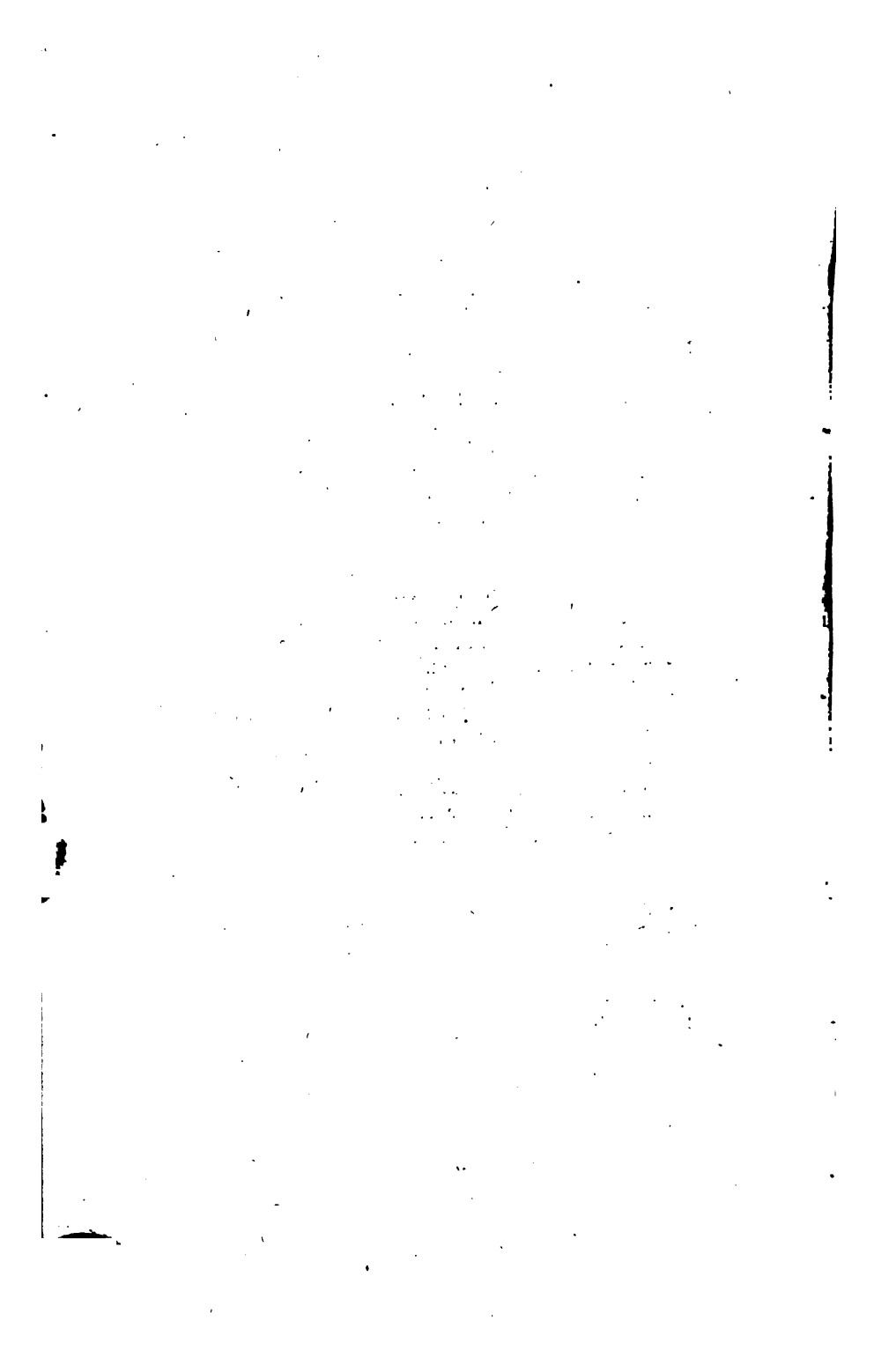
composed. They are in the Arabic and Syriac version of the scriptures, and are mentioned very early by Christian writers.

The present book, which contains only a song in praise of God, said to have been uttered by the three companions of Daniel when thrown by Nebuchadnezzar into a burning furnace, is to be admired for its instruction and tendency. These righteous persons, whose reputation was founded on the authentic accounts of Daniel (*f*), appear by their pious fortitude to have contributed with the Prophet to the final suppression of idolatry. The veneration entertained for their character, of which the memory was highly celebrated among the Jews (*g*), probably induced some Hellenistic Jew to fabricate this ornamental addition to their history. It must have been inserted at a very early period, as it is cited by many ancient writers (*h*). The work is composed with great spirit, and the sentiments attributed to the holy children, are consistent with the piety for which they were distinguished. The hymn resembles the 148th Psalm of David as to its invocation on all the works of creation to praise and exalt the Lord. It was sung in the service of the primitive church; and in the Liturgy of Edward the Sixth, it was enjoined by the Rubrick, that during Lent, the Song of the Three Children should be sung instead of the Te Deum.

(*f*) Dan. iii. 23.

(*g*) There was an ancient tradition, that the Three Children were descendants of Hezekiah. Vid. Nazianz. Orat. 47. And some accounts report, that at last they suffered martyrdom, as also, that their bodies, which had been interred at Babylon, were afterwards removed to Rome. Some Jews at Rome boasted of a descent from them.

(*h*) Cyprian. de Lapsis, & de Orat. Domin.



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OF THE

HISTORY OF SUSANNAH.

**T**HIS history, which in some Greek copies is entitled, the Judgment of Daniel, is said in the short intimation prefixed to the Book by our translators, to have been set apart from the beginning of Daniel, where it stands in the Roman and other editions of the Greek. The Complutensian, however, and some Latin editions, place it as the thirteenth chapter of that book, though certainly with less regard to chronology, for the history, if founded on truth, must be supposed to have happened when Daniel was very young, and probably according to some accounts (a), not above twelve years of age.

The Book has no sufficient pretensions to be considered as canonical. Some writers, indeed, and even Origen, in a suspected epistle attributed to him (b),

(a) Ignat. Epist. ad Magnes, Theodor. in Ezek. cap. i. Sulpit. Sever. Sac. Hist. Lib. II. p. 265. Edit. Lug. Bat. 1647.

(b) Origen. Epist. ad Jul. African.

have conceived that it might originally have been written in the Hebrew or Chaldee, and drawn from the canon by the Jews ; and that the original copies were industriously suppressed by them, because they contained a relation of particulars discreditable to the Jewish nation. But there is certainly no foundation for this improbable fancy ; for not to mention the impracticability of such a measure (c), it is evident, that if the Jews could have been tempted by any solicitude for their national character to mutilate the sacred writings, they would rather have expunged those passages in the inspired books which reflect on them the disgrace, not of individual profligacy, but of general misconduct, or those which record the crimes and occasional offences of favourite characters. But we know with what jealous veneration the canon was preserved inviolate, and perceive in the whole history of a perverse and disobedient people, with what sincerity they composed, and with what fidelity they preserved the records and annals of their country.

The present book appears to have been written in Greek, by some Jew who invented the history, or collected its particulars from traditionary relations, in praise of Daniel. And, indeed, the author is supposed to betray himself to be a Greek, by some quibbling allusions which do not seem to apply in any other language than the Greek (d), and which are not likely to be the conceit of a translator. There are two Syriac versions, which differ in their contents.

The history might, perhaps, have some foundation in truth, though it is not mentioned by Josephus, who, indeed, has not noticed any of the particulars

(c) See Introduction, p. 12, &c.

(d) When the first elder affirms that he beheld Susannah under a tree called *σχινος*, Daniel playing on the word, declares that the angel should *σχισαι*, cut him in two ; and when the second represents the tree to have been *περιος*, Daniel denounces his sentence by an expression from which *περιος* was derived, *περιαι*.

contained in these apocryphal additions to the book of Daniel. The Jews in general rejected it as an improbable fable, and remarked, that it was an obvious absurdity to suppose that their countrymen in the captivity were in possession of the power of inflicting punishment on their Judges and Prophets (*e*). The Jews had, however, some traditional accounts of the story, and many fancied that it was alluded to by Jeremiah, in the twenty-ninth chapter of his book (*f*) of prophecies, where they supposed the two elders to be described under the names of Zedekiah and Ahab, though these persons are there said to have been put to death by the King of Babylon. Origen, who defends the truth of the account (*g*), maintains that the Jews were suffered to continue in the exercise of their own judicial laws during the captivity; and, indeed, they appear to have experienced in many respects, considerable indulgence from their conquerors. Origen adds likewise, as a confirmation of the veracity of the account, that he had heard from a Jew, as a popular notion, that the elders attempted to seduce Susannah by assurances that the Messiah should spring from them, to which prophane dealing Daniel is supposed to allude in the fifty-seventh verse.

The book seems to have been received by the Christian church as containing a relation not inconsistent with the sacred history, but not as the production of Daniel; though as forming an appendage to his work, and containing an account of circumstances in which he was concerned, it was sometimes cited under his name (*h*), and being read by the church, was considered with reverence. Africanus, however, in his

(*e*) Hieron. in Hierem. ch. xxix, 22.

(*f*) Chap. xxix. 22, 23.

(*g*) Epist. ad African. Tract. 31. in Matt. Athan. Synopf. Sixt. Senens. Lib. V.

(*h*) Irenæus. Hæres. Lib. IV. c. xlv. Tertull. de Coron. Milit. c. iv. Cyprian Epist. 43. Ambrose in c. xiii. Dan.

epistle to Origen, represents it as confessedly spurious ; and Origen himself allows that it had no canonical authority (*i*). Eusebius and Apollinarius, in answer to Porphyry, consider it as a part of the prophecy of Habakkuk, the son of Jesus, of the tribe of Levi, for which, however, they do not appear to have any authority, except that of the Greek title prefixed to Bel and the Dragon, which probably belonged exclusively to that book (*k*). It received, together with the other spurious additions, as canonical by the Romish church, but is suffered to continue in our Bibles only as a work from which moral improvement may be drawn. It illustrates the confidence of truth, and the security of innocence. It exhibits by an instructive contrast, chastity in its most attractive colours, and licentiousness in its most hideous form.

(*i*) Origen. Epist. ad Jul. African, & Grabe de Vitii. Sept. Interpret.

(*k*) Huet. Prop. 4. in Dan.

OF THE

## HISTORY OF BEL AND THE DRAGON.

**T**HIS Book, which in Theodotion's version of Daniel, and in the Vulgate is annexed as a fourteenth chapter to the book of Daniel, is properly rejected by our church, having been never in the Hebrew canon, or received as authentic by the earlier Christians. In the Septuagint version of the scriptures, into which these spurious parts of Daniel appear to have been first foisted, there was prefixed to this book a title, in which it was called, the Prophecy of Habakkuk, the son of Jeshu, of the tribe of Levi (*a*).

(*a*) Hieron. Proem. Comm. in Dan. Sixt. Senens. Bib. Lib. I.

whence

whence some attributed the book to the Prophet whose inspired work is now extant in the canon; but he lived much earlier than the period which must be assigned to this history, if its truth be admitted. There is reason, however, to suspect that this title was a subsequent addition by some person who attributed the book to Habakkuk, on account of the agency which is assigned to him in the history, and Theodotion was induced, probably, in consequence of such suspicion, to change the title in his edition, though he substituted with as little reason, that of Daniel. If, however, the author's name really were Habakkuk, he was in all probability some Hellenistical Jew, or at least, a different person from the sacred writer.

It is most reasonable to suppose, that the book was never extant in the Hebrew language, though it might, as Lightfoot (*b*) has conceived, be a parabolical story, founded on a passage in Jeremiah (*c*), who threatens punishment to Bel, the great national idol of Babylon (*d*), in terms that might have suggested the circumstances of his destruction as described in this book.

It is certain, that in all these apocryphal additions, the same Daniel was meant as the Prophet whose writings we possess in the canon, though annexed to the suspected title before-mentioned, which, according to St. Jerom, was in the Septuagint copies (*e*), there

(*b*) Lightfoot, Stud. p. 12.

(*c*) Jerem. li. 44. Schl. Syntag. II. de Belo & Dragon.

(*d*) Bel was originally Belus, the successor of Nimrod, said to be the first deified man; his son Ninus having erected a statue, and prescribed worship to him, which was the beginning of idolatry. From Bel was derived the Hebrew idol Baal. Vid. Hieron. in Ezech. xxiii. & in Osee xi. The magnificent temple of Bel, with other particulars of worship, is spoken of by Herodotus and other historians. Vid. Herod. Lib. I. Diodor. L. III. c. x.

(*e*) St. Jerom calls the book, on account of this inscription, *ψευδοπροphetικον*, "falsely intitled." It is rejected as apocryphal under the title of the Book of Habakkuk, by the Author of the Synopis attributed to Athanasius.



is an exordium, or, as it were, a first verse, which describes Daniel improperly as a priest, the son of Obadiah, a guest of the King of Babylon, and inconsistently with the sacred accounts of the Prophet, by which Daniel appears to have been of the tribe of Judah. Still, however, as that title and exordium were probably subsequent additions, we may conceive the author of this book to speak of the Prophet Daniel, but not as some have imagined, that he gives us only an enlarged account of the events related in the sixth chapter of the authentic book of Daniel, for the circumstances are totally different, except in the particular of his being thrown into the lions den; and the history recorded in the sacred account is assigned to the reign of Darius, whereas in the first verse of this book, which undoubtedly is properly placed (*f*), the events appear to be assigned in the reign of Cyrus (*g*).

Many persons object to the improbability of the circumstances related in this book, as particularly to the destruction of the Dragon (*h*), and to the convey-

(*f*) As it stands in the Arabic, Syriac, and Alexandrian copies.

(*g*) It must be observed, that the author in this verse speaks of Cyrus as of the immediate successor of Astyages, agreeably to the account of Herodotus and his followers. But it is certain from profane and sacred history, that there was an intermediate King of Media who reigned two years, called Cyaxares, by Xenophon; and Darius, by Josephus and Daniel. Vid. Xenophon. *Cyropæd.* Lib. I. c. xix. Joseph. *Antiq.* Lib. X. c. xii. Dan. v. 31. Messieurs Du Port Royal, on an idea that the particulars recorded in this book, are such as were not likely to have occurred under Astyages, Darius, or Cyrus, assign the history to the beginning of the reign of Evil-Merodach, the son of Nebuchadnezzar, placing it about A. M. 3442.

(*h*) By the dragon is to be understood a serpent, of which, to the triumph of our great deceiver, the worship prevailed among many nations in early times. Vid. *Ælian. de Animal.* Lib. XI. c. xvii. & Lib. XVII. c. v. Origen. cont. Cels. Lib. VI. Valer. Max. i. 8. Ovid. *Metam.* Lib. XV. *Wisd.* xi. 15. *Fragm. Philo.* tom. ii. p. 646. Stillingfl. *Orig. Sac.* B. III. c. iii. Messieurs du Port Royal suppose, that Bel was burst, not by any specific power of the composition, but by the suffocation which it occasioned in a narrow throat. Vid. *Seld. Syntag.* II. de Bel. & Drag. c. xvii. Ben Gorion gives a very different account of the destruction. Vid. Lib. I. c. x. ap. *Seld. Syntag.* II. c. xvii.

ance of Habakkuk from Jerusalem to Babylon, merely to furnish a dinner to Daniel. The book, indeed, though it be cited as historical by the most respectable writers in the earliest ages of the church (i), is considered as fabulous by St. Jerom, and it must be allowed to contain some extraordinary and incredible relations. It is, however, canonized by the Council of Trent. Daniel, probably by detecting the mercenary contrivances of the idolatrous priests at Babylon, and by opening the eyes of the people to the follies of that superstition into which they had been seduced, might have furnished some foundation for the history, and the writer of the book appears to have introduced some additional circumstances to enliven the narration, and to illustrate the providence of God in protecting and providing for those who adhere to his service.

(i) Irenæus Hæres. Lib. IV. c. xi. Tertull. de Jejun. adv. Pſychicos, c. viii. De Idolat. c. xviii. Cyprian. de Exh. rt. Martyrii. de Orat. Domin. & de Oper. & Elemosyn. Ambros. de Jacob. & Vit. Beat. c. viii. & in Epist. ad Rom. i. 23.

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OF THE

## PRAVER OF MANASSETH.

**T**HIS short prayer is inscribed to Manasseh, and is said to have been composed by him during the captivity at Babylon, where, agreeably to God's threats by his Prophets (*a*), he was carried in fetters, by Esarhaddon, King of Assyria and Babylon (*b*), in the twenty-second year of his reign, A. M. 3227 (*c*), and where, according to some traditionary accounts, being severely treated by the conqueror, and having vainly intreated protection from the false deities whom he worshipped, he remembered the advice which he had received from his father in the words of Moses, "When thou art in tribulation, if thou turn to the Lord thy God, he will not forsake thee, neither destroy

(*a*) 2 Kings xxi. 12—16.

(*b*) Frid. Conneq. A. 680. Manass. xix.

(*c*) 2 Chron. xxxiii. 11.

thee (*d*).” It appears from the sacred history, that he was awakened by his afflictions to a due sense of his crimes, and induced to turn with humility and repentance to the God of his fathers; and that he prayed unto the Lord, who was intreated of him, and heard his supplication, and brought him again after a short captivity to his kingdom, into Jerusalem, where, as he continued stedfast in his adherence to God, and zealously laboured to extirpate idolatry, he enjoyed a long reign of prosperity and peace, being permitted to continue on the throne fifty-five years (*e*), which was a longer period than was allowed to any preceding or subsequent King, and an indulgence which serves to illustrate the efficacy of that contrition of which the sacred writers strongly inculcate the necessity, and minutely detail the effects.

The Prayer in our Bibles, though it contains nothing inconsistent with the circumstances and period of Manasseh, is not supposed to be the authentic production of that Monarch. The prayer of which he is related in the book of Chronicles to have uttered, is there said to have been written in the book of the Kings of Israel, and in the sayings of the Seers (*f*); in some larger and uninspired records which have perished. The present work is not in any of the Hebrew copies. It is uncertain in what language it was originally composed, but it cannot be traced higher than in the Vulgate, into which, probably, or into some Greek copies, it was inserted by some writers desirous of supplying the loss of the authentic prayer. It was not received

(*d*) Deut. iv. 30, 31. Tradit. Hebr. in Paralip. & Targum in 2 Chron. xxiii. 11.

(*e*) 2 Chron. xxxiii. 1. & Joseph. Antiq. Lib. X. c. iv.

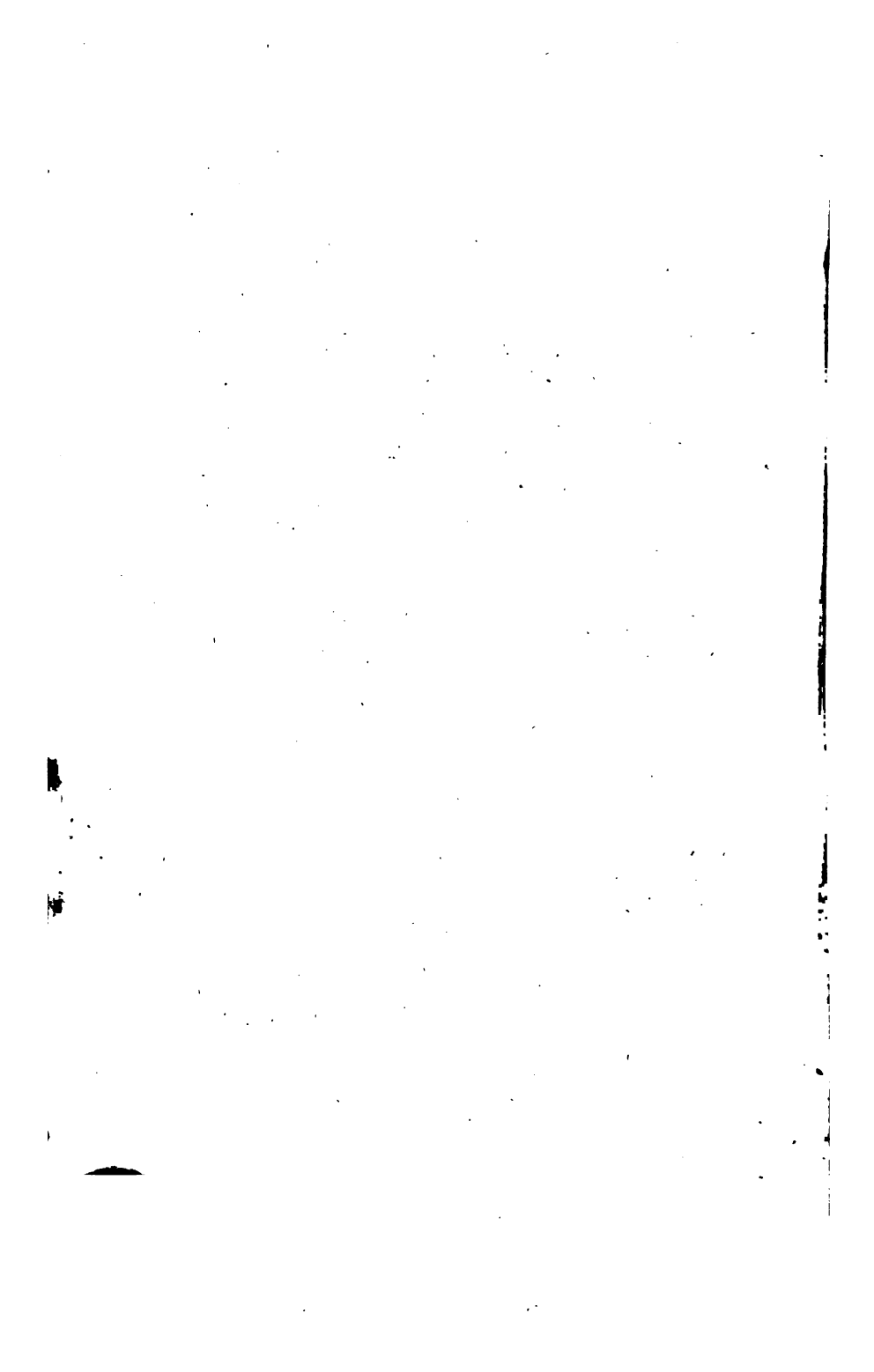
(*f*) Or of Hofai, as it is rendered in the margin of our Bibles. The word Hofai signifies Seers, as the Seventy render it. Some understand it to be the name of a Prophet, and some have thought that Isaiah is meant. The Syriac reads Hanan, the Arabic Saphan. Vid. Grot.

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as genuine by any of the Fathers or Councils, and was rejected even by the Council of Trent.

It is, however, written in a style of much piety and humility, and the Greek church has inserted it into its euchology or collection of prayers. The author of it speaks of repentance as requisite to sinners, in a manner similar to the declaration made by our Saviour, that he came not to call the just, but sinners to repentance (g).

(g) Matt. ix. 13.



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OF THE

## FIRST BOOK OF THE MACCABEES.

**T**HE First Book of the Maccabees contains a collection of historical particulars relating to the Jews from the beginning of the reign of Antiochus Epiphanes, A. M. 3829, to the death of Simon the high-priest, A. M. 3869. It is supposed to have been originally written in the Hebrew, or rather in the Chaldaic language of the Jerusalem dialect, as used by the Jews after the return from captivity. The author is by some thought to have been John Hyrcanus, the son of Simon, who was a prince and high-priest of the Jews near thirty years, and who began his government at the period at which this history concludes. Josephus (a), indeed, informs us, that the high-priests were entrusted with the care of writing the annals of their country, and at the period of the Maccabees, great attention seems to have been paid to pre-

(a) Cont. Apion. Lib. I.

serve them (*b*). The author of the present book, who was probably some person publicly appointed to digest the history, appears to have had recourse to the national records, and sometimes refers to them (*c*). He reckons from a Greek æra, but according to the Hebrew mode of computation (*d*). St. Jerom professes to have seen the book in the Hebrew, under the title of Sharbit Sar Bene El (*e*), that is, "the sceptre of the Prince of the children of God;" a title which obviously alludes to Judas, the valiant defender of God's persecuted people. This original is, however, now lost. The Greek version, from which our English translation was made, is denominated Maccabees, from the persons whose actions are described in the book. It was probably executed before the time of Theodotion, for it appears to have been used by authors, his cotemporaries (*f*). In the Paris and London Polyglots, there are two Syriac versions of both the books of the Maccabees, which were made from the Greek, though they differ from it in some respects.

The two books of the Maccabees were certainly composed after the succession of Prophets had ceased among the Jews (*g*), and were never reckoned by them in the catalogue of the sacred writings. They are not cited by our Saviour, or his apostles, and were considered as apocryphal by the primitive church, since they are not mentioned in the list of the canonical books.

(*b*) 1 Macc. xvi. 14. 2 Macc. li. 14.

(*c*) Chap. xvi. 24.

(*d*) The author calculates from the month Nisan, (March or April) the Greeks reckon from October.

(*e*) שרביט סר בני אל, *σαρβιτ σαρβανε ελ*. Vid. Origen. Com. in Psalm. vol. i. p. 47. ap. Euseb. Lib. VI. c. xxxv. Hieron. Prol. Gal. Some read שרביט שר כני אל, "the sceptre of the rebels against the Lord." Vid. Druf. Præf. in Lib. Vet. Test.

(*f*) As by Origen and Tertullian.

(*g*) 1 Macc. iv. 46. ix. 27. xiv. 41. Joseph. cont. Apion. Lib. I. Parker's Introd. ad Bib. Vossius. Kidder. &c.



furnished by Melito, the Council of Laodicea, Hilary, and Cyril of Jerufalem (*h*); are exprefly represented as books of a fecondary rank by many very ancient writers (*i*), and were received as fuch by St. Aufin, and the Council of Carthage (*k*), notwithstanding which, they were pronounced to be in every refpect canonical, by the Council of Trent.

This firft book is cited as a refpectable hiftory by the fathers (*l*). It was probably written by a cotemporary author, who had, in part, witneffed the fcenes which he fo minutely and graphically describes, and who wrote under a lively impreffion of the revolutions which his country had recently experienced. It is compofed, at leaft, with great accuracy and fpirit, and perhaps approaches nearer to the ftile of facred hiftory than any work now extant. St. John has been thought to fubftantiate the truth of a relation herein furnifhed (*m*), and Jofephus appears to have copied moft of its accounts into his Jewifh antiquities; and though the author has been represented in a few inftances to betray fome ignorance in treating of foreign affairs, yet in other refpects, many heathen writers corroborate his reports.

(*h*) Preface to the Apocryphal Books, notes *m*, & *n*.

(*i*) Origen in Pfa. i. & ap. Euseb. Hist. Lib. VI. c. xxv. Athan. Synop. Hieron. Pref. in Prov. Salomon. Gregor. Mag. Moral. Expof. in Job. Lib. XIX. c. xvii. Junil. African. de Part. Div. Leg. Lib. I. c. iii.

(*k*) Auguft. de Civit. Dei, Lib. XVIII. c. xxxvi. Concil. Carthag. 3. Can. 47. In the printed copies of the pretended decree of Pope Gelafius, only one book of the Maccabees is mentioned.

(*l*) Tertull. Adv. Jud. c. iv. Cyprian. de Exhort. Martyr. feft. 5. Teft. Lib. III. feft. 4. feft. 15. feft. 53.

(*m*) St. John represents Jesus to have been prefent at the feaft of the dedication, by which has been underftood the feaft of the dedication of the altar, of which the Inftitution is recorded in this book. Some have thought, as this feaft commenced on the twenty-fifth of December, it might have been pre-ordained with a reference to our Saviour's birth. The Jews celebrated this feaft, which they called the feaft of the lights, for eight days, with illuminations and great joy. Vid. John x. 22. 1 Macc. iv, 56—59. Jofeph. Antiq. Lib. XII. c. xi.

The book contains the history of Mattathias, and of his family, and of the wars which they at the head of their countrymen maintained against the Kings of Syria, in the defence of their religion and lives. From the death of Alexander who had conquered Persia, and the countries dependant on that empire (*n*), Judæa followed the fate of Syria, and for a space of near one hundred and fifty years was exposed to all the ambitious contests which prevailed between the Kings of Syria and Egypt. After various revolutions, and alternate subjection to each of these kingdoms, and after having occasionally suffered all the oppression and exactions that tyranny could enforce by means of the high-priests, and those princes who were appointed by the interest and subject to the controul of the conquerors, Judæa was at the time that this history begins, a tributary province of Syria, under Antiochus Epiphanes, and cruelly harrassed and pillaged by him. The severe persecution which he exercised, and his avowed designs, which tended to extirminate the religion, and, indeed, the whole nation of the Jews (*o*), inflamed the zeal of Mattathias to resentment and revolt, and upon his death excited Judas, in compliance with the dying injunctions of his father, to attempt the deliverance of his country. The successive victories, and prudent conduct of Judas and his brethren, which effected the accomplishment of their designs, constitute the chief subject of the present book. The relation affords a lively picture of a nation inspired by the patriotic heroism of its leaders, and struggling with enthusiasm for civil and religious liberty. It represents Judas and his brethren, anxious to "restore the decayed estate of the people," and to purify the polluted sanctuary of their God; as endeavouring by measures concerted in piety, and conducted with steady

• (*n*) Joseph. Antiq. Lib. XI. c. viii.

• (*o*) Chap. i. 44—64. iii. 34—36.

fortitude, to conciliate the divine countenance. It describes, likewise, the gradual recovery of Judæa from desolation and miseries to importance and prosperity (*p*), and at the same time the worship of the true God re-established on the ruins of idolatry. The author, like the sacred historians, selects individual characters for consideration, and describes the misconduct as well as the virtues of his heroes. He treats of the affairs of other nations only so far as connected with the circumstances of the Jewish history, and exhibits the changes and vicissitudes of other governments, as they tended to affect the interests of his country.

The particulars recorded in the book, often afford a key to prophecy (*q*), and especially explain the mysterious visions contained in the eighth and eleventh chapters of Daniel, relating to the horn, by which emblem was presignified Antiochus (*r*), who set up the abomination of desolation on the altar (*s*).

(*p*) Chap. i. 25—28. iii. 42—51. comp. with chap. x. xii. 19—23. xiv. 8—23. xv. 1—9, 24, 32.

(*q*) Com. 1 Macc. x. 88, 89. with Zech. ix. 14—18. and Jackson's works, tom. ii. p. 844. Vid. also, 1 Macc. vii. 17. where the second and third verses of Psalm lxxix. are cited, either by way of accommodation to the circumstances before described, or as intentionally prophetic (perhaps in a secondary sense) of the slaughter effected by Alcimus. The Hebrew word *Chasidim* indeed, which is translated saints in the second verse of the Psalm, has been considered as descriptive of the *Assideans*, who were eminently pious. The Psalm might, perhaps, have been historical of the calamities occasioned by Nebuchadnezzar, and yet like many others, have born a prophetic aspect to future circumstances.

(*r*) Joseph. Antiq. Lib. X. c. xi. Hieron. in Dan. c. viii.

(*s*) Chap. i. 54, 55. By the abomination of desolation, which as Daniel had predicted was set up on the altar, we may understand the idol that was placed there by order of Antiochus. It is supposed to have been the statue of Jupiter Olympus. Vid. 2 Macc. vi. 2. Idols in scripture are commonly called abominations. Vid. 1 Kings xi. 5, 7. And the idol might be said to make desolate, as it expelled the worship of the true God, and occasioned the destruction of his servants. Comp. Dan. xi. 31. with 1 Macc. i. 54. and 2 Macc. vi. 1, 2.

Mattathias the father of Judas, was of the sacerdotal race, of the course of Joarib (†), and as is generally supposed, a descendant of Phinehas, the son of Eleazer, to whom God had given the covenant of an everlasting priesthood (u). He himself does not appear to have enjoyed that exalted office (x), though it was conferred on his sons, and restricted as an exclusive privilege to his descendants till the typical office was virtually evacuated by the institution of a spiritual priesthood in the time of Herod, who, except in the case of Aristobulus, the grandson of Hyrcanus did not respect the pretensions of the Asmonean family, but conceded the priesthood to any of the sacerdotal lineage (y).

Judas, whose exploits are celebrated in this history, has been thought to have derived his title of Maccabæus from the initial letters of the four words with which his standard is supposed to have been decorated (z), and which were taken from the eleventh verse of the fifteenth chapter of Exodus, "Mi Camo-ka Bac-lim Jehovah;" "Who is like unto thee among the gods, O Jehovah? From this Judas his descendants were called Maccabees. They were called, likewise, Asmonæans, either because, as Josephus informs us,

(†) Chap. li. 1. or Jaho'arib. This was the first of the twenty-four courses which served in the temple. Vid. 1 Chron. xxiv. 7.

(u) Num. xxv. 11—13. 1 Macc. ii. 54. Jurieu's Critic. Hist. vol. i. Part III. c. i. p. 372.

(x) Calmet. Dict. Word Mattathias.

(y) Joseph. Antiq. Lib. XX. c. viii.

(z) Others who think that Judas was named Maccabæus before he erected his standard; or who collect from monuments that a lion was imprinted on the standard of the Maccabees, derive the word Maccabæus from מַכַּבֵּי, per me est plaga." Vid. Godwyn de Repub. Jud. Lib. I. c. i. Some derive it from Macchabeth, or Macchubeth, "hidden," because Mattathias and his companions concealed themselves in the wilderness. Vid. chap. ii. 28—31. Others, lastly, derive it from Makke-Baiah, which signifies "Conqueror in the Lord" Vid. Prid. An. 167. & Calmet. on 1 Macc. ii. 4. Ben Gerson, L. III. c. 9.

Mattathias was a descendant of Asmonæus (*a*), or by an honourable and eminent distinction, as the Hebrew word signifies princes (*b*). Many writers maintain, that they were descended maternally from the race of Judah (*c*). Aristobulus, the son of Hyrcanus, was the first who assumed the title of King after the captivity. He bequeathed the crown to his son, after whose death it was a subject of contest to his children, and on the capture of Hyrcanus the Elder, by the Parthians, conferred by the Romans on Herod (*d*).

(*a*) Joseph. Antiq. Lib. XII. c. viii.

(*b*) Charchamanim. Vid. Psa. lxviii. 32. It is rendered *Προφῆται*, in the Septuagint of Psalm lxvii. p. 31. Vid. Kimchi. Druf. Præf. in Maccab. Euseb. Dement. Evang. Lib. VIII.

(*c*) Hieron. in Osee, cap. iii. in Sophon. c. i. August. cont. Faust. Lib. I. c. lxxii. &c. Preface to Hist. Books, note *a*.

(*d*) Sulpit. Sever. S. Hist. L. II.



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O F T H E

## SECOND BOOK OF THE MACCABEES.

**T**HIS Book contains a compilation of historical records extracted from different works, but especially an abridgment of an history of the persecutions of Epiphanes, and Eupator (*a*) against the Jews, which had been written in Greek in five books, by an Hellenistical Jew of Cyrene, named Jason, a descendant probably of those Jews who had been placed there by Ptolemy Soter (*b*), and which is no longer extant. The name of the compiler is not known. He was doubtless a different person from the author of the preceding book. He dates from an æra six months

(*a*) Chap. ii. 20, 25, 26, 29. Clemens Alexandrinus calls it the epitome of the Maccabaic history. Vid. Strom. L. V. p. 595.

(*b*) Prid. Con. Par. I. B. VIII An. 320. The Cyreneans were of Greek extraction. Callimachus, the Poet of Cyrene, wrote in Greek. Joseph. Antiq. L. XIV. c. xiii. L. XVI. c. x.

later

later than that chosen by him, and not only writes with less accuracy and in a more florid style, but likewise relates some particulars in a manner inconsistent with the accounts of the first book (c), from which, nevertheless, he has in other instances borrowed both sentiments and facts. Some writers have attributed this second book to Philo of Alexandria, (d), and others to Josephus on grounds equally conjectural and fallacious. Neither Eusebius nor St. Jerom speak of it as among the works of Philo, and the discourse of the Maccabees, or the Empire of Reason, which Eusebius and St. Jerom suppose to have been written by Josephus (e), is a very different work, though it mentions many particulars contained in this book.

Serarius (f) maintained that the Second Book of Maccabees was the production of Judas, the Essenian, who is described by Josephus (g) as a man of great authority for his wisdom, who, likewise, according to the historian's account was endowed with the infallible

(c) Comp. 1 Macc. vi. 13—16. with 2 Macc. i. 16. and ix. 28. 1 Macc. ix. 3, 18. with 2 Macc. i. 10. 1 Macc. iv. 36. with 2 Macc. x. 2, 3. & Usher.

(d) Honor. Augustod. de Scriptor. Eccl. in Philone.

(e) Euseb. Hist. Eccles. Lib. III. c. x. Hieron. adv. Pelag. Lib. I. c. iii. & Lib. de Script. Eccles. in Joseph. This book, whether properly or improperly attributed to Josephus, is entitled, *αἱς μακκαβαϊαῖς λόγος, ἡ περὶ ἀντοκράτορος λογισμῶς*. The word Maccabees being applied to all who distinguish themselves in the cause of religion and freedom, and sometimes, as in this instance, to those who flourished before the time of Judas. Vid. Scaliger in Chron. Euseb. n. 1853. p. 143. The work of Josephus is a rhetorical declamation on the power of reason, acting on religious principles, in which the author illustrates his subject by a description of the conduct and speeches of Eleazer, and the other martyrs whose fortitude is celebrated in this second book of Maccabees.

(f) Serar. Prol. II. in Macc. & Rupert. de Vi&t. Verb.

(g) Joseph. Antiq. Lib. XIII. c. xix.



spirit of prophecy (*h*), and predicted the death of Antigonus, the second son of John Hyrcanus the Priest, and whom Serarius imagines to be mentioned in the fourteenth verse of the second chapter of this book. But that passage is generally allowed to relate to Judas Maccabæus, and affords no light with respect to the author of this book. It is with more probability, though with equal uncertainty assigned to Simon, or Judas Maccabæus, while some have fancied that the whole book is only a letter written by the synagogue of Jerusalem to the Jews in Egypt, not distinguishing the historical from the epistolary parts (*i*). By whomsoever it was composed, it should seem to have been originally written in Greek, and the compiler, as well as the author, whose work he abridged, follows the Syrian mode of computation, reckoning by the years of the Seleucidæ (*k*).

The two epistles which are contained in the first and second chapters, and which are there said to have been written by the Jews at Jerusalem to their brethren at Alexandria, exhorting them to observe the feast of the Tabernacles, and that of the Purification, are by Prideaux considered as spurious; the second, indeed, is said to have been written by Judas, who was not living at the time of the date (*l*), and it contains many extravagant and fabulous particulars. It begins at the tenth verse of the first chapter, and terminates with the eighteenth of the second; from thence to the end of the chapter is a short preface of the compiler to the abridgment of Jason's history, which commences with the third chapter, and concludes with the thirty-seventh verse of the fifteenth

(*h*) Joseph. de Bell. Jud. Lib. I. c. iii.

(*i*) Genebr. Chronol. Coteler. Not. ad Can. Apost. p. 338.

(*k*) Prideaux conceives, that the compiler must have been an Egyptian Jew, since he seems to have acknowledged the lesser temple in Egypt, for he distinguishes the temple at Jerusalem as "the great temple." Vid. chap. ii. 19. xiv. 13.

(*l*) Com. 1 Macc. ix. 3, 18. with 2 Macc. i. 10.

chapter, the two last verses forming a kind of conclusion to the work.

The book contains an history of about fifteen years, from the enterprize of Heliodorus in the temple, A. M. 3828, to the victory of Judas Maccabæus against Nicanor, A. M. 3843. The chapters are not, however, arranged exactly in chronological order. The book begins at a period somewhat earlier than that of the first book of Maccabæes. As the author appears at first to have intended only an epitome of the history of Judas Maccabæus and his brethren, with some cotemporary events (*m*), the account of the punishment of Heliodorus, which occurred under Seleucus, the predecessor of Epiphanes, as well as the circumstances related in the two last chapters which happened under Demetrius Soter, the successor of Eupator, have been sometimes represented as subsequent additions by some later writer. But since these events as connected with the time of Judas, were not irrelevant to the author's design, there is no reason, except from a pretended difference of style, to dispute their authenticity as a part of Jason's history, or, at least, as a genuine addition affixed to the epitome by the compiler. The author had no title, any more than the writer of the preceding book, to be considered as an inspired historian: he speaks, indeed, of his own performance in the diffident style of one conscious of the fallibility of his own judgment, and distrustful of his own powers (*n*). His work was never considered as strictly canonical till received into the sacred list by the Council of Trent, though examples are produced from it by many ancient writers (*o*). It must

(*m*) Chap. ii. 19—23.

(*n*) Chap. xv. 38. which is written in the style of an uninspired writer, and resembles the conclusion of the oration of *Æschines* against *Ctesiphon*. V. d. Preface to 1 Macc. p. 626, 627.

(*o*) Ambrose de Jacob, & Vita Beat. c. x. xii. xii. & Lib. de Offic. c. xi. xli. August. de cur. gerend. pro Mortuis, L. i. § 3.

be allowed to be a valuable and instructive history, and affords an interesting description of a persecuted and afflicted people, furnishing in the relation of the conduct of Eleazar, and of the woman and her children who suffered for their attachment to their religion, an example of constancy, that might have animated the martyrs of the christian church. The author industriously displays the confidence in a resurrection and future life (*p*) which prevailed at the period of his history, and which was the encouragement that enabled those who were so severely tried, to sustain their tortures. He likewise, perhaps, more particularly enforced the doctrine of a resurrection with a design to counteract the propagation of the Sadducean principles, which were then rising into notice.

It has been thought to detract from the credibility of the particulars recorded in this book, that neither the author of the preceding work, nor Josephus in those his acknowledged writings, where he treats of the persecution carried on by Antiochus (*q*), should mention the sufferings of the martyrs whose memorial is here celebrated. But the silence of these historians can furnish no sufficient argument to deny that there was, at least, some ground-work for the accounts of this book, with whatever exaggerations we may suppose it to have been decorated. The description, likewise, of the prodigies and meteorological conflicts which portended calamities to Judæa, ought not to invalidate our confidence in the veracity of the writer of this book, since it is unquestionable from the testimony of respectable historians (*r*), and indeed, from the evidence of holy writ (*s*), that such ominous appearances have sometimes been witnessed. And when, as in this

(*p*) Chap. vii. 9, 11, 14, 23, 29, 36. & xiv. 46.

(*q*) De Bell. Jud. L. I. Joseph. Antiq. L. XII. c. v.

(*r*) Joseph. de Bell. Jud. L. VII. c. xii.

(*s*) Luke xxi. 25.

instance,

instance, the phenomena are represented by an historian, perhaps nearly cotemporary, to have continued forty days (*t*), it is unreasonable to suspect delusion or wilful misrepresentation. So, likewise, however improbable those accounts may appear, in which God is described to have vindicated the insulted sanctity of his temple (*u*), and to have discountenanced the adversaries of his people by apparitions and angelical visions, (*x*) it is certain, that many philosophical and judicious writers have maintained the reality of similar appearances (*y*), and that the popular superstitions and belief in such apparitions may, without credulity, be supposed to have originated in the miraculous interpositions which were sometimes displayed in favour of the Jewish people (*z*).

But though the book may, perhaps, be vindicated in general, with respect to historical truth, it contains some parts of exceptionable character, and some passages in it have been objected to as of dangerous example (*a*). The Romanists, indeed, who in deference to the decision of the Tridentine fathers, admit the canonical authority of the book, have produced the last verses of the twelfth chapter to countenance their notions concerning purgatory and prayers for the dead (*b*).

The

(*t*) Chap. v. 1—3.

(*u*) Chap. iii. 24—29.

(*x*) Chap. x. 29, 30. xi. 8.

(*y*) Cicero Tuscul. Quæst. L. I. & de Natur. Deor. L. II.

(*z*) Joshua v. 13.

(*a*) Chap. i. 18—36. & Raynold's Censur. Apocryph; tom. ii. Præf. 133, 134. Vid. also, chap. xiv. 41—46. where the furious attempt of Razis to fall on his own sword is spoken of with seeming approbation.

(*b*) Bellarm. de Purgat. Lib. II. c. iii. Some think that Judas is commended for having prayed, not for the dead, but that the guilt of the dead might not be imputed to the living; but though the Greek be less favourable to the Roman Catholic doctrine than the Vulgate, it must be confessed that the passage will not admit of that construction.

Judas,

The work, as the production of a fallible and unenlightened man, may contain a mixture of error, and certainly should be read with that discretion which, while it seeks instruction, guards against the intrusion of false and pernicious opinions. If St. Paul, in his eulogium on some illustrious examples of faith, should be thought to have established the truth, or approved the examples of this history, he by no means bears testimony to the inspiration of its author (c), or establishes its general authority in point of doctrine. The apostles consigned for the direction of the christian church, the productions of only those "holy men who were moved by the Holy Ghost." St. Austin justly remarked, in answer to the Circumcellion Donatists (d), who had urged the desperate attempt of Razis (e), in defence of suicide, that they must have been hard pressed for examples, to have recourse to the book of Maccabees; for that this book was of subordinate authority, as not established on the testimony of the Jewish church, or on that of Christ, and as received by the Christian church only to be discreetly read; and that Razis, however distinguished for valour,

Judas, probably, did not dream of purgatory, but he is certainly represented to have prayed for the dead; and in the Greek, as well as in the Latin, the reconciliation is said to have been made for the purpose of delivering the dead from sin.

(c) It is said in the nineteenth verse of the sixth chapter, that Eleazar *αὐθιγένης, ἐκ τοῦ τυμπαίου προσήγερ*. And St. Paul, speaking of martyrs who had suffered in hopes of a resurrection, says, *ἀλλ' οὐδε τιμωμένοις*, from which expression some conceive that the apostle alludes to the death of Eleazar, supposing *τυμπαίου* to signify some specific engine of torture. If the apostle did refer to the account of this book, which is a point much controverted, it will only prove that the relation is true.

(d) These were a party of confederated ruffians of the fourth century, who practised and defended assassinations, and who recommended suicide when it could rescue them from public punishment. Vid. Mosheim, Eccles. Hist. Cent. IV. Part. II.

(e) Chap. xiv. 41.

was not to be proposed as an example to justify self-murder (*f*). The fathers in general, indeed, cite the book as an useful history (*g*), but not as of authority in point of doctrine.

There are two other books entitled the Third and Fourth Books of Maccabees, which were never received by any church. That which is improperly filed the third, and which in point of time should be considered as the first, describes the prosecution of Ptolemy Philopator against the Jews in Egypt, about A. M. 3789, and the miraculous delivery of those who were exposed in the Hypodrome of Alexandria to the fury of elephants. This is a work entitled to much respect; it is in the most ancient manuscript copies of the Septuagint (*h*), and is cited by the fathers (*i*), but never having been found in the Vulgate, which version was universally used in the western church, and from which our translations were made, it never was admitted into our Bibles. Grotius supposes it to have been written soon after the book of Ecclesiasticus. The history is not noticed by Josephus, though in the ancient version of his second book against Apion by Rufinus, are some particulars that seem to allude to it.

The book, which is usually called the Fourth Book of the Maccabees, and which contains an history of the pontificate of John Hyrcanus, was first published in the Paris Polyglot as an Arabic history of the Maccabees. It is supposed to have been a translation of the work

(*f*) August. Epist. 61. ad Dulcit. Cofin's Scholast. Hist. § 81.

(*g*) Cyprian. Exhort. Martyr. § 11. Testim. L. III. § 4.

(*h*) It is in the Alexandrian manuscript at St. James's, and in the Vatican manuscript at Rome.

(*i*) Euseb. Chron. An. 1800. Theod. in Dan. xi. 7. Canon. Apost. 85. Athan. Synop. Niceph. vid. Arab. Ver. Paris Polyglot.

seen by Sixtus Senensis (*k*) in a Greek manuscript at Lyons, and which was afterwards burnt (*l*), though according to Calmet's account (*m*), it should seem to have been a different work from that mentioned by early writers as a fourth book of the Maccabees (*n*). It seems to have been originally written in Hebrew, and the Arabic, or the Greek translator, from whose work the Arabic was made, lived after the destruction of the second temple by the Romans, as appears from some particulars. The book differs in many respects from the relations of Josephus. Calmet thinks, that the discourse on the power of reason, before mentioned as the work of Josephus, was the original fourth book of Maccabees, which in many Greek manuscripts is placed with the other three (*o*).

It may be added, that in two ancient Hebrew manuscripts in the Bodleian library, as also in one at Leipzig, there follows after Esther, as a book of the Bible, without any title or introduction, an history of the Maccabees written in Chaldee, which differs widely from our apocryphal books. It appears to have been originally written in the Chaldee, and to have been translated into Hebrew. It is probably a very ancient production, and contains many remarkable particulars (*p*).

(*k*) Sixt. Senen. Biblot. L. I. & Bib. Maxim. a Fran. de la Haye.

(*l*) Selden. de Success. in Pontif.

(*m*) Calmet. Preface sur le Quat. Livre des Maccab.

(*n*) Athan. Synop. Syncell. Philastr. Vid. Coteler. Not. in Can. Apost. p. 117, 138.

(*o*) Not. Cambesius in Josep. Lib. de Imper. Ration. Cotel. Not. in Can. Apost. p. 339.

(*p*) The Hebrew copy has been published in a very corrupt state by Bartoloccius. Vid. Kennicott, No. 18, Pentat. Psal. Megill. 80, p. 55, 56. on Hebrew and Samaritan manuscript, p. 534.





